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Articles on Local Church Concerns

LESTER B. RICKMAN
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J. CLINTON BRADSHAW

★

Cooperation out of Chaos in Pakistan

JAMES D. WYKER

★

OCTOBER 1957

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Price 20 Cents

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Vol. 39 No. 9

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The president and three vice-presidents of the International Convention of Disciples of Christ are pictured in insets on our cover drawing of downtown Cleveland where the Convention Assembly meets October 11-16. Reading from the top, the officers are President John Rogers of Tulsa, Oklahoma; 1st Vice-president Cecil A. Denney, Miami, Florida; 2nd Vice-president, Mrs. C. C. Smith, Portland, Oregon; and 3rd Vice-president, Owen Crist, Des Moines, Iowa. The Convention's executive secretary, Gaines M. Cook, writes a special article about the Cleveland Assembly.

This issue carries a special emphasis on the local church, with articles by Lester B. Rickman, J. Edward Moseley, George E. Wascovich, and J. Clinton Bradshaw.

Hidden Answers

1. What is a functional budget?
2. What are some characteristics of city life?
3. Can the church be *local* only?
4. What are the four affirmations of the Protestant Reformation?
5. What is a "relief beggar"?
6. What were the "Jim Crow" laws?
7. What are Christian churches of Denver building for the aging?
8. Who is Herald B. Monroe?
9. What are some dangers faced by mothers in India?
10. What does Harlie L. Smith do?

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Mason Glyndon Gregg, Minister
during Building Program

"For it was founded upon a rock"

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WORLD CALL

Global Highlights

News of the World Through the Eyes of the Church

President Hails Church Press Month

Washington, D. C.—President Eisenhower has issued a statement here in connection with Church Press Month, which is being observed in October.

"October is a significant time to observe Church Press Month," the President's statement says. "Beginning with the national Day of Prayer on Oct. 2, and guided by the truth which sets men free, the various periodicals of the church have a splendid opportunity to emphasize their story of faith and good work across the land."

Mr. Eisenhower's statement came in a letter addressed to William B. Lipphard, executive secretary of the Associated Church Press, a fellowship of major Protestant periodicals.

Unified Promotion Receipts Show Increase

Indianapolis.—An increase of 6.88 per cent in offerings to Unified Promotion during 1956-57 has been reported here.

Offerings from churches of Disciples of Christ, church schools, Christian Women's Fellowships, youth groups, children's groups, and individuals totaled $4,529,986.52 as of June 30. This figure includes amounts reported by the cooperating agencies as well as the amounts received directly by Unified Promotion.

Unified Promotion serves as the fund-gathering agency or "community chest" for more than fifty agencies and institutions of Disciples.

Spencer P. Austin, executive secretary of Unified Promotion, reports that doubled giving in dollars over June 30, 1950, was exceeded by $234,051.44 this past year.

"This is a remarkable achievement at the close of seven years of the decade," Dr. Austin says. "The decrease in the purchasing power of the dollar continues, however, and prevents doubled service. The only answer to this problem is more dollars."

The executive secretary reports that in addition there was received by the agencies cooperating in Unified Promotion $1,649,461.44 in designated gifts. This is an increase of $303,019.40 over last year and is not subject to division.

"Campaigns for capital funds are largely responsible for this increase," he reported.

Southern Presbyterian Group Backs Voluntary Segregation

Weaverville, N. C. (RNS).—Voluntary segregation of races in churches and schools and in other social relationships "is not un-Christian" but "for the highest interests of the races," the directors of the *Southern Presbyterian Journal* said in a resolution adopted at its annual meeting here.

The *Journal* speaks for a conservative group within the Southern Presbyterian Church. It recently opposed merger of the church with the Presbyterian Church in the U.S.A. ("Northern") and the United Presbyterian Church.

The board expressed its "profound conviction" that the race problem is basically a sociological one and must be considered and solved from that point of view, using "the sanctified common sense He has given us in the light of reality, not impractical theory."

"We recognize that God is no respector of persons; that all are sinners, needing the redemption of Christ; and that within the area of genuine Christian fellowship there is no difference between races," the board said. "At the same time we insist that the integrity of each race should be a matter of paramount importance and grave concern."

Note: *The 1957 General Assembly of the Presbyterian, U.S., Church ("Southern"), meeting in Birmingham, Ala., in April, had much to say on race relations, including the following:*

"The General Assembly would call attention to the fact that the

C.M.F. Advisory Commission Meets

Fifty-seven leaders from across the United States attended the annual National Christian Men's Fellowship Advisory Commission meetings in Indianapolis this summer.

The meeting of Disciples served as an instrument of leadership training in such areas as stronger organization between local church and district organizations and between local and district organizations of men; wider participation of men in the world program of the church; and improvement of program aids for observance of Layman's Sunday and for retreats, men's rallies, meetings and activities for men.

Left to right below are William H. McKinney, C.M.F. executive of The United Christian Missionary Society, and central committee members Horace N. Moore, W. B. Pearce, Walter Otte, W. E. Tunison (chairman), Glenn Sedam (vice-chair.), and Oris Wright. —Foster Photos

Christian faith has never countenanced racial discrimination and that the supreme law of the land requires that it no longer be practiced in the public school system. Therefore, during this period of transition every member of the Assembly is urged to work in his own community for an honest and durable adjustment."

The Assembly report, adopted with only a few opposing votes, also held that it was "unthinkable that a Christian should join himself to klan or council whose purpose is to gain its point by intimidation, reprisal and violence, or that he should lift no voice of protest against those who appeal to prejudice and spread fear."

At right, examining a globe in the World Call office, are Mr. and Mrs. Donald Helseth, left, and Mr. and Mrs. Joe C. Detamore.

—Photo by Inabinett

Two Couples Take Assignments in Britain

TWO additional couples have been appointed by Disciples of Christ in the United States for service in British churches. These ministers and their wives serve through the Committee on Fraternal Aid to British Churches and the Home Missions Committee of the British Churches of Christ (Disciples). Funds come through the Week of Compassion.

Those who have joined the three Disciples' couples already in Britain are Mr. and Mrs. Donald Helseth of Corvallis, Ore., and Mr. and Mrs. Joe Clay Detamore of Arkansas City, Kans. The Helseths are serving the Moseley Road Church in Birmingham, and the Detamores have been assigned to the Wandsworth Bridge Road Church in London.

Ministers and their wives serving under this fraternal aid program agree to spend a three-year period on subsistence basis working in local congregations. Through the program the British churches have been gaining new strength.

Church Extension Helps Raise 4½ Million Dollars in Funds

Indianapolis. — Nearly four and one-half million dollars in building funds for churches of Disciples of Christ was raised this past year through the use of Board of Church Extension building fund campaign programs.

Ninety-two campaigns were held in twenty-five states with aggregate goals of $4,159,934. Total amount raised was $4,426,523. Net amount raised over and beyond the goals was $266,589.

Members of the Church Extension staff who conduct building fund campaigns are William T. Pearcy, Rolland H. Sheafor and Harold L. Herndon.

Twelve of the congregations served were newly-organized churches, so no fee was charged for their building fund campaigns.

According to Dr. Pearcy, executive secretary of the Board of Church Extension, the board makes its fund-raising service available to any Christian church. The fee schedule is $1.00 per resident member, based on the figures appearing in the latest *Year Book;* however, the fee is not less than $250 nor more than $1,000 for any church.

Protestants to Have Exhibit at World's Fair

Brussels, Belgium. — Protestants will have a simple but striking pavilion at the mammoth "Brussels Universal and International Exhibition," scheduled here April 17-Oct. 19, 1958.

The theme of the big international exposition, the first since the New York World's Fair in 1939, will be "the nature and destiny of man."

Protestants will participate, not through the sponsorship of a world organization or any other major church group, but through the efforts of Belgium's tiny Protestant minority—75,000 in a total population of 8,500,000.

Through the Federation of Protestant Churches of Belgium a centrally located site has been secured. A pavilion will be built following the design of M. Calame-Rosset, a Swiss architect who has lived most of his life in Belgium.

Belgian churches have pledged to contribute $20,000 toward the cost of the project. The remaining $100,000 is being sought from churches around the world.

World Council Leaders Urge End to Nuclear Tests

New Haven, Conn.—The Central Committee of the World Council of Churches has urged that governments conducting nuclear weapons tests "should forego them at least for a trial period, either together or individually in the hope that others will do the same, a new confidence be born, and foundations be laid for reliable agreements."

In a statement approved by the Committee, the world church leaders appeal "to all our brethren to act with Christian courage, and to pray to Almighty God to guide the peoples and their governments aright."

The statement came at the Committee's annual meeting at Yale Divinity School, New Haven, Conn., on Aug. 5. *(See page 8.)* The Central Committee is the ninety-member policy-making body of the W.C.C. which conducts the business of the ecumenical council between Assemblies.

The Third Assembly of the W.C.C. will be held in Ceylon in 1960, the Committee voted, provided government authorities there "raise no serious objections."

Five churches were admitted into membership of the World Council of Churches by the Central Committee in its session. They bring the council's membership to 170 churches in fifty countries.

The new members are the Evangelical Lutheran Church in the United States, with a constituency of about 1,000,000; the Presbyterian Church of East Africa, with 20,000

members; the Christian Reformed Churches in Indonesia, with 2,300 members; the Burma Baptist Convention, with a membership of 200,000; and the Presbyterian Church of Jamaica, with 12,000 communicants.

SECTARIANISM AND RISE OF ISLAM SLOWS MISSION WORK

MADISON, N. J. (RNS).—A Pakistanian Christian leader said here that the conversion movement in Islamic countries is being slowed down by the "strengthening and rejuvenation" of Mohammedanism and the "diverseness" of denominational missionaries.

Andrew Thakur Das of Lahore, executive secretary of the West Pakistan Christian Council, said Christian workers in new independent Moslem nations face the hurdle of a state religion. On the other hand, he added, Moslems are very perplexed by the "sectarianism" of the missionaries.

The church leader addressed persons attending a five-day institute on world Christianity, held recently at Drew University here by nine seminaries of the New York-Philadelphia area in cooperation with the World Council of Churches.

Dr. Thakur Das contended that the initial development of Mohammedanism resulted partly from the "failure of the Christian church of 600 A.D." to make Arabic translations of the Gospels. Otherwise, he added, Mohammed "might have become another Luther, bringing the message of the gospel to the common man."

Citing another Christian "historic mistake," he said that although Moslems "learned of the Christian Cross" during the Crusades, they also discovered that the Cross "was made from the hilt of a sword."

At an interview, Dr. Thakur Das urged the development of a unified church through which missionaries and national church leaders can work in Christian harmony.

PRIME MINISTER TODD SPEAKS AT SOUTH AFRICAN DEDICATION

JOHANNESBURG, UNION OF SOUTH AFRICA.—R. S. Garfield Todd, former missionary of New Zealand Churches of Christ (Disciples) and now Prime Minister of Southern Rhodesia, was the principal speaker here on Aug. 11 for the dedication of the new church hall of the Linden Christian Church.

Dr. Todd is president of the All-Southern-Africa Convention of Disciples of Christ and first vice-president of the World Convention of Churches of Christ (Disciples).

Services at the Linden Church were conducted by Basil Holt, minister and South African representative of The United Christian Missionary Society.

The church hall was built with the assistance of a loan from the Board of Church Extension of Disciples of Christ in the United States.

U.N. LEADER SEES PEACE ROLE OF CHURCHES AS VITAL

NEW YORK.—The secretary general of the United Nations, Dag Hammarskjold, told a meeting of world church leaders here recently that global religious forces are essential to the task of building a world at peace.

Addressing ninety prominent churchmen and women from twenty countries at a luncheon at the U.N., Mr. Hammarskjold said: "The United Nations has been called the town meeting of the world, but this is too placid a role. This is more than a parliament. It is a tool in the hands of the people and governments."

The secretary general went on to compare the work of the United Nations with that of the world's churches.

"What we do here," he declared, "is of little avail without the support of (the world's) spiritual leaders and those who have the courage to follow them."

World Order Sunday

The role of the churches in the development of a peaceful world order will be stressed Oct. 20 on World Order Sunday. The theme this year is the responsibility of the churches toward newly developing nations. A message and materials have been prepared by the department of international affairs of the National Council of Churches, 297 Fourth Avenue, New York 10, New York.

CHRISTIAN LITERATURE WEEK SET FOR OCTOBER 27-NOVEMBER 3

ST. LOUIS. — Christian Literature Week will be observed this year by churches of Disciples of Christ on Oct. 27-Nov. 3. Packets of materials giving information and helps have been sent to congregations.

The literature week is an annual observance sponsored by the Com-

Tea for World Council Leaders Held at New Disciples' Center

A TEA for members of the Central Committee of the World Council of Churches was held in August at the new Disciples' center in New Haven, Conn. The Central Committee was holding its annual meeting at Yale Divinity School.

Disciples House is adjacent to the Divinity School campus. It is a spacious home which replaces one used since 1942 for mission candidates. The new house is being developed as a Disciples' student center and residence and as a place of fellowship for Disciples in the East. A church also has been formed to serve the area.

Mrs. Wesley Shrader pours tea for Metropolitan Mar Thoma Juhanon of the Mar Thoma Syrian Church of India, W.C.C. president, at the center.

mission on the Promotion of Christian Literature, in which World Call participates. During this week congregations make efforts to increase the awareness of their membership as to current books and periodicals. Displays are held and church-wide educational programs are conducted.

Christian Citizenship Seminars Set for Winter

Indianapolis. — Three Christian citizenship seminars will be open to Disciples of Christ this winter. The seminars will be conducted in Washington, D. C., and at the United Nations headquarters in New York City.

Two seminars are for Disciples of Christ only. Seminar I, Dec. 9-16, will be held at the U.N. in New York. Registration is limited to eighty persons. Special emphasis will be on Japan. Seminar II is scheduled for Jan. 13-16 in both New York and Washington, D. C. Limit in this Japan-centered seminar is fifty.

The third seminar is an interdenominational one in which Disciples have a quota of twenty-nine. It will be held for four days in the nation's capital, Feb. 4-7. This program is called the Churchmen's Washington Seminar.

Arrangements for Disciples are being handled by Robert A. Fangmeier, national director of Christian citizenship for the department of social welfare of The United Christian Missionary Society, 222 South Downey Ave., here.

Congress Approves Social Security Bill for Ministers

Washington, D. C. (RNS). — A bill to extend for two years the period in which ministers, missionaries and members of religious orders may elect social security coverage as self-employed persons has been passed by the Senate. It previously was approved by the House.

The measure extends the deadline for election of such coverage (except for newly ordained ministers) from April 15, 1957, to April 15, 1959.

It also provides that ministers who erroneously thought they were covered as employees of non-profit institutions will have their coverage legalized. Such ministers will have to change over and pay their social security on a "self-employment" basis as do other clergymen.

A 1954 amendment to the Social Security Act permitted ministers for the first time to elect coverage as "self-employed" persons.

The principal provision of the recent measure gives ministers another two years in which to decide whether they want coverage before the social security rolls are closed to them. If an election is made, the self-employment tax will have to be paid back to Jan. 1, 1956.

(See editorial, "The Minister's Security," in the September issue of World Call, *page 7.)*

—Photo by Blackie

Patients form in line to receive treatment for various ills at a regular Monday clinic in Taira, Okinawa. Twenty-eight United Church mobile units are serving thousands.

Church in Okinawa Expands Medical Program

Medical work on Okinawa by the United Church of Christ has been growing to meet the vast needs of the island. This is the report which comes to Disciples of Christ, who share in the United Church program through Miss Itoko Maeda, educational missionary stationed in Naha, Okinawa, and serving through The United Christian Missionary Society.

According to reports, the significant feature of 1956 was the purchase of the Naha Clinic with a doctor, nurse and X-ray technician on the staff. The building is located near the business district and is well equipped.

Twenty-eight mobile hospital units served in northern Okinawa through the United Church's medical department. One tabulation, made early in 1956, showed that in a seven months' period the units served eleven villages and handled 3,772 patients.

The mobile hospital staff conducts clinics of from eight days to two weeks in the villages. In addition, evangelistic and health education meetings are held.

Presbyterian Mission Becomes Integrated into Thai Church

Bangkok, Thailand. (RNS). — The American Presbyterian Mission in Thailand ended its 130-year history in August when it was integrated into the Church of Christ in Thailand at ceremonies here.

Leaders of the Presbyterian Church in the U.S.A. turned over the mission's assets to two officials of the national church.

A statement on mission integration was adopted at the conclusion of the six-day General Assembly of the Church of Christ. After the statement was signed, officials of the church and American fraternal workers joined in receiving communion.

The Church of Christ is a union of Presbyterians, Baptists and Disciples in Thailand, with Presbyterians representing about ninety per cent of its some 10,000 members.

Charles T. Leber, general secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., assured Thai churchmen of continuing interest and support from the American church.

He said the board "will continue to provide such aid to the Church

Special Days

Oct. 1- 6	Christian Education Week (conclusion)
Oct. 6	World-wide Communion Sunday
Oct. 11-16	International Convention Assembly (Cleveland)
Oct. 13-20	Week of the Ministry
Oct. 20	World Order Sunday Layman's Sunday
Oct. 27	Reformation Sunday
Oct. 27-Nov. 3	Christian Literature Week

of Christ in terms of personnel as the church may require and the board be able to give." American Presbyterian missionaries will become "fraternal workers" under the administration of the Church of Christ, with the Presbyterian body providing their full material support.

North India Church Union Plan Sent Out to Churches

PACHMARHI, INDIA.—After twenty-eight years of negotiations, the North India Church Union Plan was finalized at a meeting here in July of representatives of seven bodies. The plan now goes out to the participating bodies for study and action.

The plan provides for the organic merger of the Church in India, Pakistan, Burma and Ceylon, the United Church of Northern India, the Methodist Church in Southern Asia, the Methodist Church (British and Australian Conference), the congregations associated with Baptist missionary societies in India and Pakistan, the Church of the Brethren, and Disciples of Christ.

The plan provides for an act of union based on the immediate full recognition of the ministries and episcopates of all the uniting bodies.

This provision is intended to forestall the problem which has existed in the Church of South India, in whose merger plan (consummated in 1948) full unification of the ministry was made a gradual process.

Without reservation, the North India plan calls for union based on mutual recognition of the uniting bodies as all belonging to the one catholic church of Jesus Christ.

The plan is now ready to be studied and voted on by the proper bodies of the negotiating churches. Under a time table adopted this past year by the negotiating committee, it is hoped that the last communions will make decisions and recommendations by 1960 and that the union will be consummated in 1961.

190 Take Part in Pre-Oberlin Studies Sponsored by Disciples

INDIANAPOLIS.—A total of 190 ministers and laymen took part in the pre-Oberlin ecumenical conversations set up by the Council on Christian Unity under the direction of Howard E. Short of Lexington, Ky.

Thirty-two of the participants were laymen. These and the 158 ministers represented twenty-nine communions. Among them were fifty-five Disciples, including twenty-two in youth groups. Methodists ranked second in numbers in the groups which met in sixteen different states.

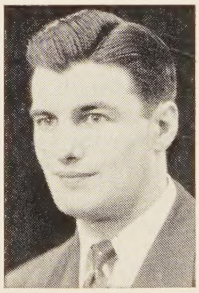
Dr. Short, professor of church history at The College of the Bible, representing the Council, brought together the findings of the "grass-roots" conversation groups and made them available to all delegates and consultants of the Oberlin Conference on Faith and Order. As with the Oberlin Conference (Sept. 3-10), the specific theme discussed was "The Nature of the Unity We Seek."

Fry Named President Of Lutheran Federation

MINNEAPOLIS.—Franklin Clark Fry of New York, a principal speaker at the Cleveland International Convention Assembly of Disciples of Christ (Oct. 11-15), has been elected president of the Lutheran World Federation. Dr. Fry, chairman of the Central Committee of the World Council of Churches and president of the United Lutheran Church in America, is the first American to head the association which comprises sixty-one churches in thirty-two countries.

Beneath the Spire

VERNON H. BOWERS, minister of First Christian Church, Monessen, Penna., was born at Belle Vernon in the same state . . . holds A.B., B.D. and M.A. degrees from Butler University; he has also done graduate study at University of Pittsburgh . . . former president of the Monongahela Valley Ministerial Association, representing about 150 churches, and the Monessen Ministerial Association . . . member Kiwanis Club . . . his wife, Ellamae Owens, former school teacher, was a member of the Christian Youth Caravan several years ago . . . they are parents of a son, Howard Earl.



Mr. Bowers

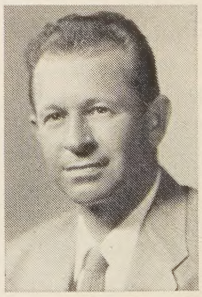
* * *

HELEN SHERMAN (MRS. HENRY GADD) HARMON of Des Moines, Iowa, was vice-president of the 1948 Assembly of the International Convention of Disciples of Christ, held in San Francisco . . . she and her husband, president of Drake University, have three children: Jeanette, Jean and Henry . . . born in Nebraska in 1904, she was graduated from Cotner College with A.B. degree in 1925 . . . member of University Church . . . she has been vice-president of Planned Parenthood League of Iowa, president of Planned Parenthood Committee of Des Moines, and secretary of the guild board for the Raymond Blank Memorial Hospital for Children . . . member Polk County Tuberculosis Association board, the Greenwood P.T.A. board, and Des Moines Women's Club board.

Mrs. Harmon

* * *

SAM B. WILSON is an elder and past chairman of the official board of Central Christian Church, Columbus, Ga. . . . teaches Men's Bible Class, is past president of both the local and the state Christian Men's Fellowship . . . member of the board of the Christian College of Georgia . . . works with the Christian Youth Fellowship locally and in the state . . . was chairman of the building committee when education edifice of Central was erected . . . president of the Life Underwriters' Association, district chairman of the Boy Scouts of America . . . member of the Lions Club, a Scottish Rite Mason, executive committeeman of Muscogee County Temperance Association, and director of the Safe-Teen Club which encourages safe driving for teenagers.



Mr. Wilson

—BELL RINGER

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WORLD CALL

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A Story of Cooperation

CHURCHES in Great Britain, Australia and the United States recently had a thrilling part in helping the churches of Indonesia meet urgent human needs which they faced and about which they did not know just what to do. The manner in which this took place teaches a marvelous lesson in cooperation.

Three distinct area agencies of cooperation appear in the story. First, there was cooperation in the country of need. Second, there was cooperation in countries with resources. Third, there was a world cooperation which brought needs and resources together.

In the land where need existed, the agency of cooperation was the Indonesian Council of Churches. This body knew the flooded, disease-ridden section where villages had seen four years of crop failure. Also, it was organized to deal with such emergencies quickly and effectively. It lacked only resources.

The resources available to meet the needs were in three countries oceans away. They were in the hands of Christian people who wanted to help in just such human emergencies. Fortunately, through their church councils, these people knew how to set their resources to work. They had turned to the Department of Interchurch Aid of the World Council of Churches and told them of their desire to help. Thus, when the Indonesian Council turned to the World Council, the latter was in a position to set in motion at once operations whereby Christians of three continents came to the aid of needy people in a remote land on another.

Thus need and resources were brought together. And brought together, not by independent action, but through cooperative agencies the churches had built.

TO the countries offering a share of their resources in this time of need there came a letter of appreciation from a leader of the Indonesian Council. The letters came to Disciples of Christ in the U.S.A., to the British Council of Churches and to the Australian Council for the W.C.C. From these we quote:

"We wish to thank you for your gifts of $2,000, 1,000 pounds sterling, and 375 Australian pounds for 'rehabilitation, relief, refugees' transmitted through the World Council of Churches.

"Last week a committee representing the Christians of South Central Java came to Djakarta to request flood relief. For the fourth consecutive year some Christian villages in this area have lost their crops. This year the water rose four and one-half feet in some villages, necessitating wholesale evacuations. Food was non-existent. Malaria, always Indonesia's No. 1 health hazard, was spreading. No medicines were available. Thanks to your contributions, we were able to take the following immediate action:

"1. Purchase of $1,000 of quinine from the factory in Bandung, at a discount, and shipped the next day.

"2. Rushed large quantities of SOS (Share our Surplus) supplies—powdered milk and beans—obtaining special railway carriages with a government priority.

"3. Purchased 15 tons of rice for immediate distribution, pending receipt of SOS shipments.

"When we explained to the committee that we were able to take this immediate action because of the receipt of Disciples of Christ, British Council and Australian Council funds they said:

" 'God led the Christians in America, England and Australia to prepare us for this event.' "

THE amount of money spent in this serious emergency was not great. It would constitute a minor portion of the budget of many a good local church in the United States. It would equal a much smaller portion of the amount spent by many a government for far less important purposes. Those who plan military expenditures would scarcely take the amount into consideration. And yet those who read of the simple story of what was done are impressed by a sense of the great amount of good that money can do when it is consecrated.

The modest share of Disciples of Christ in the U.S.A. in this mission of mercy came from the giving of the churches in their 1957 Week of Compassion. When the people gave as a part of this great observance they did not know precisely how their contributions would be used. The broad outlines were known, but no one could project the program right down to a group of stricken villages in South Central Indonesia. The people who gave did so in faith. And who can deny the basic truth of the Indonesian villagers that "God led them"?

Correspondence from New Haven

TWENTY years ago the idea of a world-wide cooperative body of churches was little more than that—an idea. In July and August of this year the Central Committee of the World Council of Churches held its tenth annual meeting, on the campus of Yale Divinity School in New Haven, Connecticut. Seventy of the 90 members of the committee or their substitutes attended. They came from 21 different countries. With staff, observers and others called in for specific service, they made up a body of 160 men and women.

These people did not come to attend a convention or "inspirational" assembly. They were a working body and were concerned primarily with reviewing, criticizing and improving the work of the Council as presented by those to whom specific responsibilities had been given. Plans for the future were presented, examined and approved or disapproved or perhaps postponed.

All reports and recommendations came to the Central Committee with comment of sub-committees, departments and divisions. These met in advance of the Central Committee and included a good number from that group. Some were engaged in these consultations for around three weeks. Sessions were held mornings, afternoons and evenings. They began with prayers just after breakfast and closed with a worship service at 10 in the evening. There were several special services.

Most of the day-to-day work of the Council is carried on through its three divisions—Study, Ecumenical Action and the Division of Interchurch Aid and Service to Refugees. Each of these has departments and subcommittees whose task it is to keep in touch with the vast work the churches are doing together in many parts of the world.

Participating in one or more of these working groups as members or consultants were nine Disciples from the United States and one from Great Britain. The latter was William Baker of Edinburgh. Those from the U.S.A. included Harry B. Adams, who is on the Yale staff, Jesse M. Bader, George W. Buckner, Russell Harrison, Ronald E. Osborn, Robert Tobias, Roy G. Ross, Virgil A. Sly and Mrs. James D. Wyker.

SINCE this was the first meeting after the Hungarian crisis, there was much interest in the reports of the role of the World Council churches in that period. It was made known that $771,390 was given for Hungarian and Eastern European refugees and interchurch aid in response to the November, 1956, appeal of the World Council. Comment was made on *"the readiness of churches—large and small, rich and poor in almost every part of the world—to help in solving the tremendous problem created by the exodus of the refugees."*

THE Central Committee faced scores of questions in its nine-day sessions. It approved applications of five new member churches, looked at its financial obligations and prospects, planned future meetings, worked toward integration of its program with that of the International Missionary Council, planned a study of "problems of religious liberty arising in Roman Catholic and other countries," agonized over the moral implications of nuclear tests, looked at work among youth and at the churches' responsibility in areas of rapid social change. These make up only a partial list of the considerations of the meetings in New Haven.

A moving moment came near the end of the meetings when the committee stood and cheered in a spontaneous and continuing ovation for Samuel McCrea Cavert for his years in the ecumenical movement. Former head of the Federal and National Councils, Dr. Cavert retires as head of the World Council's New York office December 31. No one has done more through the years to give reality to the idea of Christian unity.

Twenty years ago all this was an idea. In 1937 plans for a World Council were first made known and set in motion at the Oxford and Edinburgh conferences. There the Council began to take shape. Today it is a reality. Through it the churches do what could not otherwise be done. Through it we are able to manifest more fully the wholeness and oneness of the church.

—GEORGE WALKER BUCKNER

LOOK Editor Calls for More Religious Magazines Geared to Today's Needs

EDITORIAL NOTE: At the recent meetings of the Associated Church Press, William B. Arthur, managing editor of LOOK, criticized many religious publications while praising the coverage and quality of *Together* (Methodist), *Presbyterian Life* and WORLD CALL. All three are publications which have adopted the Every Home Plan, through which churches give a subscription to each contributing member. Some of Mr. Arthur's comments follow:

Mr. Arthur

"Magazines do not stand still. They move forward or they fall behind. To remain changeless in a world of change is not sound practice for men or for magazines . . . You [church editors] have to compete for reading time with all the distractions that are offered by other mass media. Stop publishing house organs and start publishing magazines geared to the needs and tastes of a nationwide audience conditioned to good magazine reading.

"In addition, I would like to say that I find WORLD CALL a magazine well able to compete on the coffee tables of American homes for the attention of the American family. The subject matter is broad. It is well edited and interesting."

—RNS Photo

What Is a Church?

A Congregation Needs Clear Answers If It Is to Fulfill Its Responsibilities

By LESTER B. RICKMAN*

WHAT is a church? Is it the building on Main Street, a spiritual fellowship, an organization? What are the purposes of the church? Many Christians do not have clear answers, and so their vision becomes shortened and their purposes become distorted.

Any organization is judged both by what it is and by what it does. "The church is the body of Christ" and "we are individually members of it" is a New Testament definition and description of what the church is and our relationship to it. Today we also say, "We are the church."

New Testament Meaning

In the New Testament the word *church* is used to identify the local congregation, but in a larger sense it is also used to refer to all congregations. Thomas Campbell was thinking of the church in this more comprehensive view when he declared, "The church of Christ on earth is essentially, intentionally and constitutionally one."

As pictured in the New Testament we discover that there was a conflict as to whether the church would remain local and racial or become catholic and universal. Luke, in Acts, writes that Jesus stated that the church was to witness in "Jerusalem, Judea, Samaria, and to the end of the earth." Though there were those who wished to keep the church local, and for the Jewish people only, it reached beyond economic, geographical, political, racial and social divisions.

The church in Jerusalem responded to a benevolent need by the appointment of seven men, who were full of the Holy Spirit, that the preaching of the gospel might go on, hand in hand, with the provision of care for Hellenist widows. Later the council (convention today) at Jerusalem was assembled to determine whether the church was bound to the past or whether it belonged to the present and the future and would be free. Fortunately the latter prevailed.

But notice, these were decisions not of a pope in a local congregation, or an area or national organization, but of the local congregations and their members and representatives who were attending the council meeting. Though certain individuals had great influence, the validity of their suggestions was determined by the members of the congregations and by the representatives who would be responsible for helping to carry out the decisions.

It is the author's conviction that a minister ought to insist that decisions which affect the life and work of the church be group decisions, not only because it is democratic and good strategy but because it is *"we who are the church."*

Began Its Witness

The church began its witness through evangelism, preaching, teaching, healing, missions, and the practice of stewardship. The church at Antioch recruited Paul and sent him with Barnabas and John Mark as missionaries. When members of the church in Jerusalem suffered, an offering was taken through the churches, and this was sent to the brethren in Jerusalem. There was this sense of fellowship and the realization that their responsibility lay beyond their own communities and their congregations.

But every member could not go to "the end of the earth" and every congregation could not recruit, train and send missionaries everywhere they were needed. Common problems led the churches to discover that they needed one another, and though they were autonomous or self-governing, they were not independent but *interdependent.*

Then, as now, no one congregation had the resources and scholarship to obtain and translate the Scriptures. No one congregation can produce all the literature needed for its work. On any given Sunday the hymns which are sung in services of worship come from many congregations and many religious bodies. Seldom, if ever, has a congregation recruited and completely trained its own minister. Many have been entirely dependent on the loyalty of other congregations for the recruitment and provision of their ministers.

And how well we know that if we have a *trained* ministry—including the preacher, the educator, the missionary and other servants—it takes all church people working together to marshall the faculty, students and

*Dr. Rickman is executive secretary of the Missouri Christian Missionary Society.

financial resources necessary to maintain educational institutions with decent and approved standards.

This is also true of the benevolent responsibility of Disciples of Christ. Until the present decade a person wanting residence in one of the National Benevolent Association's homes for the aging had to reach a certain artificial age and be in reasonably good health. But neither age nor illness is always determined by the calendar. Needs vary. This is not to blame agencies but it is to show that even by working together Disciples are not meeting all of their benevolent responsibilities.

Except in other countries where Disciples have mission work, churches of the communion have done but little in providing a healing ministry through nurses, doctors and hospitals. In the United States we have to depend on hospitals maintained by other communions and therefore fulfill our healing ministry in the support of them.

State and National Societies Established

In keeping with the spirit of New Testament Christianity, state and national societies also have been established to meet needs. These also include interdenominational organizations such as councils of churches. Disciples need to remember that Jesus said, "Other sheep have I who are not of this fold." Working together, relief and hope have been brought to millions. This we could never have done if churches worked alone and separately.

The congregation is the church in its larger and nobler sense as it serves through area, state, national and world outreach programs of the church. Cooperation and fellowship are the key words. Churches, through area and state convention elected personnel, help plan the programs of service which are maintained in their states. Through state and national organizations, program planning takes place so that cooperative direction is given to the work attempted. In one state, during a two-month period, one hundred and twenty-five churches working together in evangelism brought 6,250 persons into the church. Working alone, they would never have accomplished this feat.

Service Made Easier

Geographical nearness makes it easier for state missionary societies through staffs, committees, commissions and boards to maintain contacts and plans and to render services to local congregations. Administrators of national and world work have a familiarity and understanding of their work because of the contacts which they maintain.

The local congregation is the church as it serves, not through one or the other of the means provided by state and national boards and societies, but through both. Though state and national boards have legal autonomy, they have a moral and spiritual responsibility for the work of the whole church. This means that no need or program is presented at the expense of every other need and program.

The church has a right to expect that there be unified planning and promotion by democratically elected representatives. But the congregation on Main Street is the church only when it uses the avenues of plans and organizations for service "to the end of the earth."

CITIZENS are safer these days—at least in so far as their civil rights are concerned. Doubtless many of us will not see our own rights being protected by the recent decisions of the Supreme Court regarding Congressional investigations and Communist Party membership. Some will even interpret these as irrational and dangerous curbs on governmental power.

Should not Communists be combatted? Should not the F.B.I. investigate subversive activities? Does not Congress have the right to gather as much information as possible before framing legislation? The answer is, of course, *yes*. However, there is another issue involved. It is the question of civil liberties—the rights and freedoms of the individual. Among these are freedom of speech, freedom of assembly and freedom of religion. There is also the right of being tried only on the basis of clearly understood and agreed-upon legal procedures and of being treated as "equals before the law." These are the substance of our Constitution's Bill of Rights.

THROUGH the centuries the interests of the state and the rights of individuals have clashed. Well-meaning rulers, administrators and legislators (and some not so well meaning) have curbed the rights of individuals. Thus in wartime, freedom of speech tends to become one of the first casualties. Thus also, when we attempt to combat communism, due process of law is frequently set aside. In many instances the courts have supported the state rather than the individual in this struggle.

Recently, however, the Supreme Court has emerged as the champion of individual rights. In the John T. Watkins case the careless and in some cases ruthless tactics of Congressional investigating committees were called into question. On June 18 the Court held that Watkins could not be convicted for refusal to answer questions outside the range of the committee's proper concerns. Said Chief Justice Warren, " . . . there is no Congressional power to expose for the sake of exposure. The public is, of course, entitled to be informed concerning the workings of its government. That cannot be inflated into a general power to expose where the predominate result can only be an invasion of the private rights of individuals."

AGAIN, in its decision concerning the fourteen West Coast Communist Party leaders convicted under the Smith Act, the Supreme Court spoke on behalf of civil liberties. In this decision the court insisted that in the interest of freedom of speech, advocacy of the idea of forcible and violent overthrow of government *must be allowed* so long as there is no immediate incitement to action.

Since most of us cannot imagine ourselves in the position of Watkins or of the Communist leaders, we find it difficult to see how these decisions affect us. Nevertheless, the Supreme Court is right in its support of the protection of individual liberties. In the long run, no one's rights are secure when those of even the most dangerous and despicable persons are threatened.

Mrs. H. A. Crill, 89 years old, receives communion in an Oklahoma City rest home from her minister, J. Clyde Wheeler, left, and Jesse T. Owens, elder and chairman of the missions and benevolent committee of the Crown Heights Christian Church in Oklahoma City. The Lord's Supper ordinarily is administered to homebound members by elders during the Sunday morning worship service so that it coincides with the regular observance of the communion held in the sanctuary of the church.

—Photo by Barney Hillerman

The Church Serves Its Aging

Much-needed Local Programs for Older Persons Are Emerging Across the Nation

By J. EDWARD MOSELEY

THE thermometer was pushing 100 degrees when I entered the air-conditioned sanctuary of First Christian Church in Tulsa, Oklahoma. Shortly after I was seated, an elderly woman entered and sat behind me. Soon another older woman came down the aisle, paused, and then sat behind me too.

The worship had not begun, so these two women began to talk. It was impossible not to overhear much of their conversation. Both are widows. One lived alone several years before selling her home. She then rented an apartment within walking distance of downtown Tulsa. When lonely, she goes driving. The other woman finds it increasingly difficult, because of her age, to mow the lawn and do other chores about her home where she lives alone. It was suggested that she sell or rent her home and obtain an apartment. If the two women resided in the same building, they could attend functions at night together. Neither now attends night-time activities at church.

Without realizing it, the women in their conversation had revealed two problems of older people. First, they are lonely often, and second, their church should provide regular transportation so they may attend evening church programs. This great congregation of more than 3,000 has 300 to 500 persons in its membership who are sixty-five years of age and over. How many opportunities for service to its older people is this church and other churches overlooking?

Human aging has emerged as one of this century's foremost problems. Much concern for older people has arisen since the 1950 National Conference on Aging, the first ever convened. After a tardy beginning, churches are realizing anew what Christian compassion means regarding neglected older people in their constituency and under their influence. This concern is more extensive than is generally realized, and it is increasing in extent and variety.

The rapidly increasing number of the aging, sixty-

Below is a perspective view of the new apartment building, especially designed for older people, which is being erected in Denver, Colorado, by the Denver Area Association of Christian Churches. The six-story building will have sixty-six units. Apartments will rent, with utilities included, from $42.00 to $65.00 per month.

five years of age and over, confronts every Christian church. There are 14,000,000 older persons in the United States and the number grows by 1,100 every day, or 400,000 annually. The population over seventy-five has gained twenty-five per cent since 1950. By 1975, when an era of longevity will really be here, it is expected that there will be more than 21,000,000 older people in America.

A large number of older persons have an excess of leisure and are able to participate in many purposeful activities. Not all are in tragic need, although sixty-five per cent of persons sixty-five and over receive *less than* $1,000 a year. (In 1955 the East Liverpool, Ohio, First Church of Christ, with 915 members, had twelve older persons *totally dependent, financially and physically,* on others to care for them.) Many receive old-age assistance, social security or pensions.

Church Able to Serve

"Probably no institution is potentially better prepared to minister to the needs of these elderly people than is the church." This is the opinion of Willard M. Wickizer, chairman of the division of home missions and Christian education of The United Christian Missionary Society. Waiting lists at congregate-type homes for the aging are long and growing longer. (The National Benevolent Association of the Christian Churches reports 125 aging on the waiting lists of nine of its homes for the aging for the year which ended on June 30; this is twenty-two more than at the close of the preceding year.) This requires churches to render more care, as long as possible, to older persons who reside in their own homes, even when alone, chronically ill or handicapped.

Some congregations are already conscious of problems presented by more people living longer. Others need to sensitize their members about the needs through preaching, worship and education. Then they should organize for the task, discover specific facts about the aging, and discuss and decide on what course of action to follow. Various projects are being launched and developed by many churches. A description of programs and services, budding out in response to pressing needs, follows.

Several churches among Disciples of Christ have encouraged Golden Age Clubs for senior citizens. One has a day center with an inclusive membership. Several are participating in an extraordinary apartment building designed for elderly persons. Other congregations provide various multiple services, including those long associated with the pastoral ministry.

The Portland, Oregon, First Christian Church has a fast-growing group called Senior Citizens, composed mostly of persons seventy-five years of age or over. Elderly people in the community, as well as those in the church membership, are included. A committee of the division of Christian education directs the program. The aging share in planning and leading their monthly programs. More than fifty attended the June meeting. One senior citizen plays the piano; others play various musical instruments or lead in singing. Some read poetry (including their own) and many demonstrate talents and hobbies. There are games, conversation and refreshments. Weekly recreational meetings appear to be in the offing.

Church Makes Profile

This Portland church has made a profile of the age-sex distribution of its membership and their families. Simple questionnaires went to every family in the church. Adult ages were listed in ten-year spans. The information being compiled from the returns will guide future program planning, states Harold Glen Brown, minister. A woman visitor to the church last summer said, "I hope *we* can organize such a group."

The year-old program for older persons at First Christian Church, Washington, Pennsylvania, centers in the Golden Club. The group meets bi-monthly at luncheon provided jointly by the church and Sunday church school. Church members and their friends attend and transportation is provided for those who request it.

The brief and varied program includes celebrations

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Members of the Golden Club of First Christian Church, Washington, Pennsylvania, proudly display some of their own handiwork, below, during a recent meeting of the group of older persons. The club meets every two months for luncheon and varied program.

The Reformation And the Layman

Protestantism's Four Great Affirmations Are a Challenge to Reform Personal Life

By WILLIAM BARNETT BLAKEMORE*

IN 1517 an Augustinian monk named Martin Luther decided to express his dissatisfaction with the church of his day. He listed his discontents in the form of debatable theses and nailed the list to the door of the town's cathedral. He expected to launch a discussion. Instead he precipitated a movement for church reform which swept through middle and northern Germany. Shortly thereafter, Luther's reform was echoed in Switzerland in reforms led by Ulrich Zwingli. Under the inspiration of John Knox, reformation movements began in the Rhine Valley, the Low Countries and Scotland. Italian and Polish reforms were carried on by followers of Socinus, and in England a succession of notable leaders brought about the reformation of the church in that nation. Taken as a whole, the movements for reform were the beginning of Protestantism.

Wherever Protestantism has appeared, it has been characterized by certain distinctive beliefs. These distinctive affirmations of Protestantism, according to W. E. Garrison, a Disciple, in his book *A Protestant Manifesto,* are (1) justification by faith, (2) the priesthood of all believers, (3) the sufficiency of the Bible, and (4) the freedom and vocation of the Christian man.

As these ideas were clarified in the early days of the Reformation the government and worship of the church were brought into harmony with them. Latin was replaced by the language of the people in the conduct of the mass, which had been a priestly ceremony observed by the people but now became the Protestant service of worship with the congregation participating through prayers, hymns and readings. The government of the church by a priestly hierarchy was replaced by forms of government (episcopal, presbyterial and congregational) in which the laity shared. In these and countless other ways the Christian church was changed.

But the fundamental ideas of the Reformation call equally for a change in Christian personality. The Reformation means not only that the layman is to participate more fully in the life of the Christian church. It means also that the Christian way of life is to be more constantly reflected in the life of the layman. The function of the Reformation is not only to put the laity into the midst of Christian institutions; it is to produce Christian individuality in the laity.

Each of the four distinctive affirmations of Protestantism has its own meaning for Christian personality.

The idea of *justification by faith* means that salvation is a peculiarly personal thing for which each individual is responsible.

In view of Reformation principles, the question "Are you saved?" has to be taken seriously. No one can avoid asking, "What does it mean to be saved?" "Have I come to a saving understanding of the way in which God and man are related?" "Do *I* believe what I confess, or have I accepted my creed on someone else's authority?"

Protestantism puts religious responsibility squarely on the shoulders of every individual. As Martin Luther himself said, "Every man must do his own believing, just as every man must do his own dying." Every Christian has to think through the ideas of God, Christ, sin and salvation far enough to become "responsible" for his own religious thought. The Christian layman must become a Christian thinker, a theologian in so far as he is able. The Protestant teaching is that no one else can in any way substitute for another man in respect to that which is fundamental to salvation, namely faith. And nothing can be substituted for faith. Faith in God is the one thing that has power to restore the soul, to set the heart aright, to put us once again in the way of the Lord, and to justify God's continued mercy toward us.

Luther, center, and associates translate the Bible into German in this Buttre engraving. Protestants affirm the Bible's sufficiency. —RNS Photo

The second great doctrine of Protestantism, *the priesthood of all believers,* is based on the recognition that by faith each Christian has direct access to God without need of an ecclesiastical intermediary. The teaching is not to be misunderstood as saying that we need no intermediary between ourselves and God. Every man needs a priest to lead him to God. But if my neighbor is a godly man, he is my

*Dr. Blakemore is dean of the Disciples Divinity House at the University of Chicago. His article is written in connection with Reformation Day, October 27, a time when churches examine their common Protestant heritage. Reformation Day also is a time when many churches reaffirm their support of the local, National and World Councils of Churches.

priest. If the brethren and sisters in the pews of my church are earnestly seeking the Father they are true ministrants of his blessings.

If I seek to be a true Christian, I will become a minister of God's reconciling love to my fellow man, and, if circumstances require it, to myself. But the teaching that in extremity I may be my own priest is not as important as the insight in the Protestant doctrine of the priesthood of all believers that the whole community of Christians becomes an agency of God's ministry. Just as the true Christian must become his own religious thinker, so also must the true Christian become a minister. In the proper understanding of Christianity, there is no such thing as a layman. (*Layman*, by the way, is not a New Testament term.) There are only various sorts of ministers, all Christians together constituting the Christian ministry in its fullest conceptions.

The idea that the *Bible is sufficient* for the guidance of Christian thought and practice means that Bible study is a habitual characteristic of the Christian. Bible study may be accomplished through classes in church or Sunday school. But it should not depend upon anything so formal as classes. Each man should discover his own manuals and helps, the commentaries which aid him most as he seeks to learn the biblical principles and apply them to life situations.

Freedom of Christian Man

The Protestant idea of Christian personality reaches its climax in the teaching of the *freedom and calling of the Christian man.* The Protestant idea of freedom is based on the recognition that for every man it can be said that God alone is his maker. Certainly there are many forces which contribute to our personal development—home, school, church, community, and nation. But each contributes only a part, and each contribution has been a service on behalf of God in his great task of the making of men.

That is why nothing less than God can lay a totalitarian claim upon a human life. But God can make such a claim. He has created us in freedom from all else in order that we may be called by him into the work which he has for each of us. This "calling" is exerted through all of the influences that shape our lives. By them we become fitted for particular tasks—tasks of service which will be satisfying to us because they are "exactly what we were cut out to do." We may turn our backs upon these tasks. If we do we miss the greatest satisfactions. But every true life work to which God calls a man—be it in business, the professions, the church or any other walk of life—proves to be a life of service which is full of freedom in the sense that you cannot stop a man from doing what he truly wants to do.

The Protestant Reformation is always thought of first as a reformation of the forms of the Christian community. It is also a challenge to reform personal life. He who is a reformed Christian knows that his life is constantly redeemed by faith in a God who ministers to him through all the life that is around him, who provides a Scripture which is an anchor point for thought and behavior, and who guides him into that way where by losing his life in service and work he finds the life eternal.

THE monumental series, *The Interpreter's Bible,* is now complete. The twelfth and last volume was distributed early in the summer. This particular volume covers the Scriptures from James to Revelation. The volume is unique for several reasons. There are two important special articles made necessary by discoveries made since *The Interpreter's Bible* project was initiated. One article is on "The Dead Sea Scrolls," by Frank Moore Cross, Jr. The other is an "Illustrated History of the Biblical Text," by John C. Trever, one of the discoverers of the Dead Sea Scrolls. The colored plates of ancient manuscripts are beautifully done and the article is of great value.

Another important extension of this final volume is the index, both of Scriptures and of subjects. The subject index is thematic and extensive. We have tested this index on several themes and find it helpful. One can take a theme like "immortality" for instance and trace the discussions of the theme throughout the entire twelve-volume work.

Like all human productions, this great work has its limitations. There is an uneven quality in the expositions, because they are produced by many different authors, and each writer expresses his own individuality. The exegesis is more level in value because it equates the common biblical scholarship of our generation. As a work of reference it would seem that this work, like the dictionary and the encyclopedia, rates the ultimate—*indispensable.*

JOHN A. Hutchison in the fourth volume of the *Christian Faith Series* makes a study of the relationship of the Christian religion to the secular world in a book which he calls *The Two Cities.* The title derives from Augustine's study of the City of God and the City of Man. Augustine wrote at the time of the break-up of the Roman Empire to defend Christianity against the charge that it had sapped the vitality of Roman civilization. Hutchison's work is an analysis of the interplay of the Christian faith and the various movements of society since the Middle Ages. He deals with Christian Humanism, the Reformation, the Renaissance, and the Enlightenment. He holds with Tawney the direct relationship of Calvinism to the rise of capitalistic individualism. He moves into the contemporary scene with discussions of the twentieth century dictatorships and the problems of modern democracy. The latter, in his judgment, best harmonizes the sacred and the secular. It is a realistic discussion of what is probably the most important problem of our day—the adjustments necessary if secular society is to be brought into a working relationship to our Christian faith.

DAVID Elton Trueblood has written a book which is evidently prepared as a college text. It is called *Philosophy of Religion.* He points out that philosophy seeks knowledge for the sake of understanding while religion seeks knowledge for the sake of worship. He gives several reasons for writing this philosophical approach at this time. The most important recent work of this kind was the Gifford Lectures by Archbishop

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New Hope for City Churches

Increasing Alertness by Disciples Can Help Prevent More Costly Mistakes

By GEORGE E. WASCOVICH*

REPEATEDLY in the past few years we have been told that the "inner city" offers to the Protestant churches their greatest missionary challenge and opportunity and that this downtown area is Protestantism's most neglected field. The only program to meet this challenge and opportunity on the part of many churches has been that of flight.

It has been true for many years that Protestantism has repeatedly abandoned the difficult task of churching the inner city and has moved in the direction of more desirable locations, each downtown church and its minister feeling called of God to serve in more pleasant surroundings.

A close look at the churching of a city reveals the fact that there are clearly different types of churches, ranging from the "storefront" church in the inner city to the large, imposing "prestige" church. Success or failure depends upon the adaptation of a program to meet the needs of its total membership. Of course the primary function of the church is to bring men everywhere under the compelling influence of Almighty God as he is revealed to us in Jesus Christ. However, every church must adapt a program that comes to grips with life as it is seen and known by its membership.

Frederick A. Shippey, in his book *Church Work in the City,* points out that an indication of the "Protestant catastrophe in embryo is revealed by the Sunday school enrollment losses." He further points out that the "downward trend in urban Protestantism appears to be definitely established. It is no temporary fluctuation due to some transient factor." His sharp conviction is that "lack of orderly development and overall planning is characteristic of the Protestant urban situation," and that the "current urban revolution reveals a fierce state of Protestant chaos."

Every thoughtful church leader has been disturbed by the amazing contradiction between the growing numbers who take membership in the church and the static level of church attendance and participation. It is not uncommon for a church to have hundreds of additions to its membership each year, yet with only a very slow growth in actual attendance and participation.

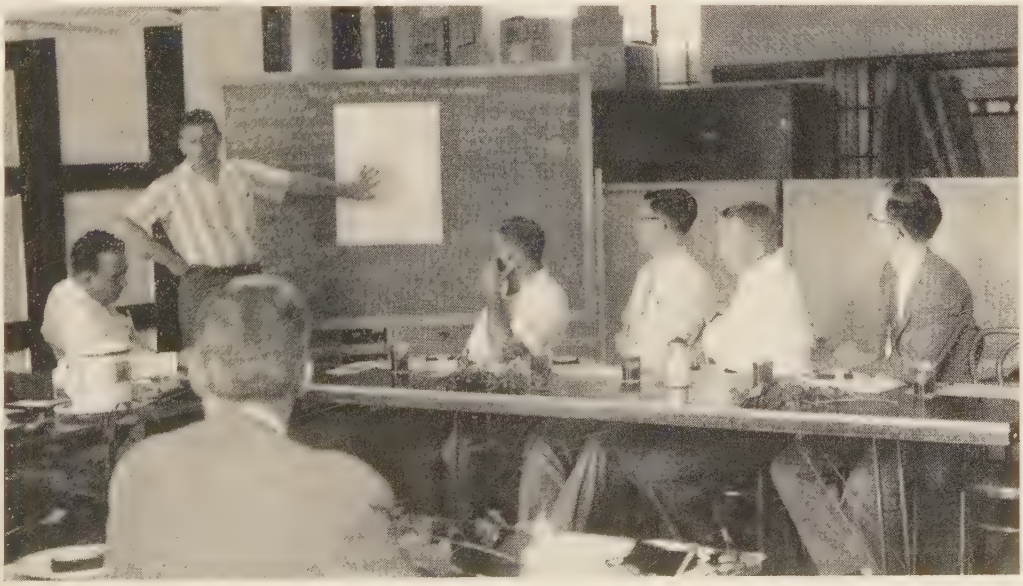
This is not to deny the importance of evangelism; it is a plea to link Christian nurture to Christian evangelism. Protestantism must soon learn that there is little or no gain to the Kingdom of God to get vast numbers to take membership in a church only to allow vast numbers to drift away through disinterest.

One-half of Population Lives in Cities

Since 1900 when one third of the United States was urban, the growth of our nation has centered largely in urban areas, until today more than one half of our population lives in the city. This tremendous shift of society from a rural to an urban situation dare not go unnoticed in the strategy of churching our expanding population.

This urban society of ours releases vast forces upon the life of the city dweller. The normal relationship in an urban society is that of stranger to stranger. Each city dweller goes his own way, painfully aware that he does not know more than a very few people who reside about him. When we think of the lack of privacy, the noisy environment, the frequent changing

*Mr. Wascovich is pastor of First Christian Church, Fort Wayne, Indiana.



Mr. Wascovich, with a number of years of experience in the pastorate, says that the Institute on the Urban Church this past summer "was truly the most informative and inspirational stimulation I have received since leaving seminary." In this photo, taken during the institute, Gordon Masters, minister of Broad Ripple Christian Church in Indianapolis, points on a map to the location of his congregation's new edifice. This discussion took place during a field trip.

—Photo by Fred W. Michel

of address, the lack of confidence, and the commercializing of recreational needs, we become aware that the city does exert a great deal of pressure upon the lives of its dwellers. The newest phenomenon of the city is the vast growth of suburban areas, yet this is only in part an answer to the yearning in most city dwellers to get "back to the country."

Kenneth Miller, in his book *Man and God in the City,* paints the portrait of city man as lonely, confused, insecure, empty, and anxious. He points out that the city tends to make people restless, disillusioned, wistful and lost. He shows how city man feels lost in the mob, lost in his job, and lost in a society that seems to grow ever more impersonal and indifferent, leaving this city dweller hungering for the experience of a personal faith.

Telephone-conditioned and Clock-minded

To this discussion of forces at work upon the life of city man we might add that city man is telephone-conditioned and clock-minded. There is a rootless superficiality to city life where each person is set down in a mass of strangers with differing characteristics. The church of our Lord dare not ignore these forces which are at work on the souls of men in the cities of today. A knowledge of the sociological factors under which the church must function is essential for the success of the church in the modern city.

The church must know the city, and it must know its membership, both as to its potential strength and its actual condition. The leadership of the city congregation must learn the facts relative to the church's financial potential, its leadership utilization, and its membership participation. The church must learn how to reach those within and those without its membership in a program that will offer opportunities for warm friendship, understanding counsel, adequate guidance, and ways of presenting opportunities for exercise of talent.

Many False Answers Found

In the past many churches, in attempting to solve the questions they faced, found an answer by simply ignoring the situation or by establishing small mission churches in areas where some of their members resided. These mission churches were established without adequate knowledge of the neighborhoods in which they were forced to work and were placed in the most inexpensive building available. When the time came for the site to be purchased, the deciding factor usually was cost. Since the work failed to grow in too many instances, a venture of faith failed and brought disillusionment and disinterest on the part of both the church and its mission. It does not require a genius to see that in far too many instances we have been "dollar wise and church foolish" in choosing locations, in building inadequate facilities, in failing to provide parking, and in building a program on a minimum of expense.

I am thrilled and proud to know that Disciples of Christ and affiliated colleges and universities are now working hard to make available the pertinent information that every minister should have with regard to building a successful church. No longer is it tolerable for a church to work in darkness, for light is being made available for its use.

For many summers the School of Religion of Butler University has offered a seminar on the urban church, sponsored jointly by the School of Religion and the urban church section of the division of home missions and Christian education of The United Christian Missionary Society. The Institute on the Urban Church this past summer was truly the most informative and inspirational stimulation I have received since leaving seminary. The institute, under the direction of Beauford A. Norris, head of the department of preaching, pastoral work and urban church at the School of Religion, brought to the Butler campus an outstanding faculty. A group of concerned ministers were brought into the institute from across the nation, and using their actual church problems, the group went to work to gain a better understanding of the church in the life of urban America.

Institute Presented Information

The institute was designed to present information relative to three areas of concern: (1) the sociological factors affecting the church, (2) the strategy for the establishment of new churches, the merging of struggling churches which work in the same area of the city, and the why and how of relocating established churches; and (3) suggestions for building an adequate program for an urban church in the areas of organization, administration and program suggestions for reaching a scattered membership.

Through class lectures, group discussions, personal interviews with the lecturers, field trips to actual situations, and round table discussions in the evenings, the institute lifted church establishment and programming from the level of hit-and-miss to the level of enlightened understanding of the problems and opportunities before the city church.

After this experience at the Institute on the Urban Church, I am sure that all of us who were privileged to attend would concur in the belief that the time has come when church establishment need not be done by hit-and-miss procedures, nor solely on the basis of the cheapest plot of ground which happens to be available. Surely every church fellowship which comes to birth should have a fair chance to survive, and location and program are basic essentials to that survival.

Churches Will Be Established

During the next decade hundreds of churches will be established to serve the growing population of our nation. Whether these new ventures will grow into thriving congregations depends to a very large extent upon factors which in our past have largely been ignored.

Disciples of Christ have always possessed an aggressive outreach and a warmth of friendliness, and now they are manifesting an intellectual alertness and a program that comes to grips with life. May the number of Disciples of Christ ministers who avail themselves of the information at hand be legion! Then the mortality rate of our newly established churches will be lower tomorrow than in our yesterdays.

Cooperation Out of Chaos In Pakistan

By JAMES D. WYKER

—Photo by Wyker

A feast was held for Mr. Wyker in this Pakistan village. Men and children are shown sitting in a circle in the courtyard with a basket of rice in the center. Curry of goat or chicken was served with the rice. Some ate three helpings.

Editorial Note: *James D. Wyker of Mt. Vernon, Ohio, a minister of Disciples of Christ, is presently serving rural Christians in East Pakistan. Mr. Wyker is helping with the distribution of Church World Service emergency relief supplies and is assisting in agricultural development and in the establishment of agricultural cooperatives. Supported by funds from Week of Compassion offerings, Mr. Wyker's work is under the East Pakistan Christian Council, an ecumenical body of churches, in association with the World Council of Churches.*

As we begin our work of establishing cooperatives among the villagers of East Pakistan two outstanding problems confront us. First, How can the Christian character of church members be strengthened and brought up to the level of integrity, responsibility, industry and skill which must form the foundation of any cooperative enterprise? And second, How can we help those known as "relief beggars" to become self-reliant? These relief beggars are the people who cling to the mission compound for subsistence or who prefer to come to the church relief committee for milk and rice instead of working for their living.

In many ways the church has fought a losing battle in this mission field for two hundred years. What can cooperatives hope to accomplish under these circumstances?

I have been in East Pakistan long enough to get three haircuts and to live in the homes of several villagers in distinctly different types of occupational areas. This means sleeping on their boards, living on their rice and curry, bathing in their murky tanks (ponds), worshiping in their pewless churches, and witnessing their poverty, disease and contentiousness.

Yesterday I attended a meeting of villagers held in an old tin shack which serves as the local Baptist church. Some straw mats were placed on the dirt floor and the crowd of us sat Ghandi-fashion for three hours in discussion. In addition to the fine local pastor, the visiting missionary, the cooperative director for this district, and myself, there were a dozen villagers in the circle.

In order to impart some concept of cooperatives to these men, I told how my farm in America sells wool, fat sheep, seed and feed through cooperatives. Then I explained how we purchase fuel, electricity, fertilizer, seed and tools through our cooperatives.

In passing I spoke about the cooperative extension work in agriculture which has had so much responsibility for the enormous agricultural surpluses (a one-million-dollar-a-day storage bill) in the United States. This gave me an opportunity to say that our surplus food could be dumped into the sea, but Christians want it used to feed "hungry multitudes" around the world; so the church in America sends a shipload a month to the church in this country.

These churchmen knew very well that relief does harm as well as good, so our discussion centered on "relief beggars." Helping them is something like pouring water into sand.

Explained His Presence

This discussion gave me an opportunity to explain my presence in their meeting. The East Pakistan Christian Council told the World Council of Churches that relief is creating church beggars; that rehabilitation must take the place of relief. So my own churches in the United States sent me here to help Christian people to help themselves.

I tried to point out that both Hindu and Muslim villages are tied hand and foot by tradition; only Christians are free to think, plan and act with redemptive purpose.

How often have we been admonished to "cut the pattern to fit the cloth." Has missions brought a white man's pattern to the underdeveloped peoples, only to learn, after two hundred years, that the dimensions of the villagers do not measure up to requirements?

Let us look at the villager in East Pakistan. His physical stature is shrinking. One reason for this shrinkage is the fact that it is unusual for the body to attain

full stature on fifteen hundred calories a day. The population pressure on land is increasing, and soil fertility increase is not keeping pace. What will the outcome be?

A second cause of decreased stature is down-breeding. The physical, social and economic environment in the villages tends to prohibit up-breeding and often produces inbreeding. Farmers in the West long ago became selective breeders of livestock, but in this underdeveloped land both animals and humans are down-bred. Horses are the size of ponies. Cows and goats are half-size and their production is one-quarter.

The villager has a little mind. His mental dimensions are in near proportion to his bodily dimensions. Probably nine out of ten are illiterate and are therefore subject to exploitation in buying and selling. The villager is circumscribed by small experience. He may have three acres and bullocks or he may be a hired man. He may catch and market a few fish in season. In mechanics he reaches out as far as a wooden plow, harness made of rope and a bamboo yoke, and a water tank (pond) made by carrying out the dirt in a basket on top of his head.

Strict Social Pattern

The social dimensions of the villager are likewise small and unbending. He is encompassed by a patriarchal pattern which keeps him in his place. This system rules by excommunication of all persons who assert their freedom or act democratically.

The physical, mental and social dimensions of the villager combine to constitute a limited basis for religious dimensions. The Old Testament God of wrath and vengeance is his spiritual heritage if he is a Mohammedan. Should he be a Hindu, his gods are jealous. Fear of calamity is associated with religious offense rather than natural causes such as pests that go uncontrolled or floods that are not restrained by dams in the hill country. Would you expect him to think otherwise with his little mind and small social outreach?

When he comes into the Christian church he may bring most of these beliefs with him. A spirit of small dimensions must struggle hard to understand instruction about large values such as comfort, compassion, mercy, kindness, trust, hope, and assurance. What background do converts have with which to grasp the elements of divinity?

Christian Concepts Foreign

If we turn to the ethical phase of religious experience, the new Christian is confronted with equally great incompetence. Such Christian concepts as sacrifice, mutual aid, charity and responsibility are altogether foreign to the accepted standards in their previous social experience. Christian occupational objectives such as industry, skill, thrift, frugality and self-reliance are equally difficult for them to master.

Our plan of attack on these difficult problems is the age-old group study-action method. We hope to blanket East Pakistan with discussion groups wherever there are Christian villages. This will be a major task as obstacles include the illiteracy of the villagers, the lack of leadership, the non-existence of study material, and the lack of money for capital investment. I am sure that no people except those with faith in God would dare to tackle such a mountain.

Our plan of rehabilitation advance calls for several steps:

1. We will begin with existing church organization. During the summer most of the Protestant denominations will be holding a conference of their pastors and missionaries. Each group has agreed to devote several sessions to the planning of cooperatives.

2. Each discussion group is asked to choose a younger man and woman for further cooperative education in a training school which will be operated this winter in several districts. Public speaking and parliamentary law will be secondary subjects in this course of study. When the young leaders return home they will utilize their new learning to continue the study groups. They will be equipped with handbooks and charts.

Literature Is Needed

3. The first two steps call for literature about cooperatives. The Bengali study guides which I have prepared and which contain several stories of successful cooperatives are buttressed with charts and pictures which talk to the illiterates. Our next translation-printing job is the "co-op" handbook for use in the folk school and at home by board members. After that will come the translation of a manager's manual for use of those who head up the "co-op" business. It is already obvious that the job of translating and printing will demand the full time of some leader if our present advance moves into a second year of expansion.

All the previous steps are for the obvious purpose of impregnating fertile minds with cooperation. Will discussion groups produce a groundswell in Christian communities which will burst into local cooperatives? It has happened in the brief period of a half century in many lands and it can happen here.

Relief supplies are distributed evenly among all religious groups. Here a count is being made of Hindus, Muslims and Christians. Thumb prints are used for identification purposes so that no person can go through the relief line twice.

—Photo by Wyker

—RNS Photo

A minister, above, center, discusses a tentative budget with department heads.

A Church Builds Its Budget

By J. CLINTON BRADSHAW*

SOMETIMES quietly, and at other times with resounding reverberations, church after church among Disciples of Christ has shifted its organizational pattern in the past few years. From an unwieldly structure consisting of "official board," separate church school and various auxiliary groups—each with its own organization and budget and very loosely related to the church—there has been a steady movement toward the functional organization and budget.

Increasingly churches of Disciples of Christ are recognizing that they have a responsibility that cannot be accomplished by a large number of unrelated groups within the church's structure, each conducting its own program. This is not to say that the pattern of the past has been without merit. Much good work has been accomplished by churches so organized. A number of areas of concern, however, have been neglected, and there has been no concerted and planned program of the church to make an impact upon the lives of individuals and communities.

Total Church Can Make Impact

The acceptance of the functional organization by the churches is a recognition that when there is a working and a planning together in all the areas of concern, the total church does make an impact upon the lives of its people and its community. These areas of concern are worship and fine arts, membership, Christian education, evangelism, world outreach, Christian action and community service, stewardship and finance, and property.

Once a church decides to provide program in these areas it establishes functional departments for each. The departments report to a general board that has the responsibility of correlating their work. New Program Planning Manuals giving details on the functional organization are now available to the church.

As the church enters into a functional pattern of organization the question of how it should form its budget must be decided. What process should be followed in building a budget for the first and succeeding years?

The *blueprint* for guiding the builders of a present-day church budget is in the functional organization itself. It may seem an over-simplification to say that the budget of the church is the composite of the annual requests of the various departments. But this is exactly the nature of the budget of the functionally organized church.

First, consider the foundation.

In the first year of operation under the functional organization, experience has shown a very democratic method of preparing the *functional budget.* The task of preparing a tentative budget should be assigned to the finance department and its budget committee.

As the budget committee begins its work it should consult the minister. The committee may also decide to invite the state secretary or the national director of church development to meet with it to give guidance to its efforts. Generally the first responsibility of the committee is to bring in a suggested budget framework, indicating the divisions and items but not the amounts. Within the functional organization the number of departments determines the number of divisions of the budget. Through consultation with the minister and others, all of the items related to a department are listed under that departmental heading.

Second, this tentative framework is submitted for wider consideration. The budget goes first to the finance department. Then it goes to the cabinet for careful consideration, since the cabinet is composed in part of all the chairmen of the departments. The cabinet should make any changes necessary and recommend the budget structure to the general board. After the basic structure is approved by the general board, the budget committee would then refer each section of

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the budget to the respective departments and give guidance concerning the amounts for each item.

After the first year of operation under a functional organization, the church finds that the framework of the budget is somewhat prefabricated, as most of the items are carried over from year to year. Additions or subtractions are made in the light of current needs or emphases, and the amounts are reviewed.

In the functionally organized church, lines of responsibility run from the congregation to the general board, and then to the functional departments. At the same time, while responsibility is so delegated, there are lines of accountability that run from the functional department to the general board, and then to the congregation.

In the process of constructing a budget, these lines of responsibility and accountability must be kept clearly before all concerned. Often the question of responsibility and accountability for a new budget item is not obviously clear. In such cases it is well for the cabinet to consider the item and recommend to the general board the assignment of the item to a particular department. When the recommendation is approved, it is then incorporated into the department's section of the budget and the department assumes responsibility and accountability for it.

Third, the church then completes its budget.

Each department needs to study the items in its section of the budget carefully. The committee chairmen need to be ready with information on the items relating to their work. The department chairmen should have all the requests from the state, national and interdenominational agencies in hand.

Budget Is a Unified One

If it is a unified budget—that is, one in which all of the local church groups receive their operating funds from the one church budget—the departments related to these groups (Christian Youth Fellowship, Christian Men's Fellowship and Christian Women's Fellowship) should be certain that the requests of these groups are in hand with supporting information.

As soon as the departments have adopted their requests for the new budget, they report to the budget committee. The budget committee assembles all these reports and compiles a proposed budget in accordance with any instructions it may have received from the finance department, cabinet or general board. It studies the resulting budget in the light of the current budget, the current giving of the church and the economic conditions prevailing in the community. It may find it necessary to refer one or more sections back to the respective departments for corrections, additions or subtractions. Finally, it prepares an interpretative report for presentation to the finance department.

The budget committee's report is carefully reviewed and studied by the finance department. It may be accepted, altered or referred back for additional consideration by the committee. When the report is finally received by the finance department, it is presented as a part of its report to the general board. Here the budget is again studied. Upon approval by the board it is presented to the congregation for adoption.

Prior to the presentation to the congregation it is well to send a copy of the proposed budget to each church home. Of primary importance is the educational effort conducted in order that the members of the congregation may become concerned, fully informed and completely committed.

It is not so important to stress the amounts of particular items in the budget. It is extremely important that the members *understand* the *items* in the budget. Materials may be written locally or secured from various national agencies. A speaker's bureau composed of informed leaders may be enlisted to appear before various groups. Neighborhood group meetings may be organized in which well-informed leaders may answer questions about items in the budget. Particularly the members should be informed as to the process by which the budget is constructed so that they will understand that it is the result of many minds in the church and not the product of a chosen few.

The church members cannot show concern unless they are informed. They must be *well* informed. Information must be correct and inspiringly presented if the desired result—commitment—is to be achieved.

The *Program* Is Important!

THE church budget is not a tool of promotion. Budgets are important in their place, but budgets become impediments when used to promote the work of the church. When people are faced with a set of figures, their minds tend to close. Generally speaking, figures do not get attention, to say nothing of arousing interest and inducing action. When figures do get attention, they tend to be a negative stimulus, causing people to question various items and to rationalize their lack of interest and generosity.

The chief tool of promotion is the church program. When faced with a program, members are challenged to consider it in constructive ways, to be cooperative and generous.

The most fruitful approach to stewardship, therefore, is two-fold. First, leaders of Disciples need to help their people build a program designed to fulfill the function of the church and thus to meet the needs of mankind, and they need to familiarize the church membership with the program.

Second, Disciples should be taught to acknowledge God's ownership of all things by pledging a definite percentage of income to their church. Causes represented in the church can use all the money which members can possibly contribute. Ideally the time for budget making is after the pledges have been made. Those who pledge less vote to reduce the program; those who pledge the same amount vote to sustain the present program; and those who pledge more vote to increase the program.

—JOHN PAUL PACK

University Christian Church
Seattle, Washington

—Photo by L. Dee Warren

Students at Tougaloo Southern Christian College leave their daily chapel service. Tougaloo College in Mississippi is a home missions school in which Disciples of Christ cooperate.

Home Missions—Achievement With a Challenge

The Institutions of Disciples Have Made Great Strides in Preparing Racial Minorities for a Better Life—Have Churches Kept Pace?

By WILLIAM D. HALL*

THE story of home mission institutions of Disciples of Christ is one of development to meet changing needs. Are members in the churches keeping pace with the progress of their institutions?

New Directions in World Missions suggests three levels of development in mission work. The first stage is one of paternalism. The next step is the stage of partnership and conflict. The third stage is that of maturity when the people who were treated as children in the first stage are now fully responsible. Our experience in home missions leads us to add a fourth stage in which the teacher becomes the learner. The rapid growth and development of the underprivileged may carry them out in front of the easy-going group which has been giving them help.

Founded in 1875

Southern Christian Institute, a Disciples' school for Negro youth, was founded in 1875 at Edwards, Mississippi. In 1913 Jarvis Christian College was established at Hawkins, Texas. Soon after this, Mexican Christian Institute at San Antonio was started.

For a number of years these institutions functioned effectively in training leaders in these racial minority groups. The work of Mexican Christian Institute does not show up clearly in a year book, but it was training community leaders and leading a whole community toward responsible citizenship. No one can say that this was not worth while. However, as leaders were trained, home mission work moved quickly into the next stage.

By the 1920's Negroes were assuming a larger share of leadership at schools like Southern Christian Institute. The faculty was made up of both Negroes and white people. As on the foreign field, a certain amount of healthy conflict took place at this stage. The white people who were responsible for the support and ongoing of the work were reluctant to turn the entire responsibility over to Negroes prematurely, lest some of the ground gained might be lost by mistakes.

On the other hand, Negro leaders sometimes felt that they were being treated as children after they were ready to take over their own leadership. There was sometimes resentment toward the mission board which continued to form the policies as it continued to provide the money and direction. The feeling of love and respect toward John Long, former president of S.C.I., and other leaders indicates how well this period of possible conflict was handled.

Conflicts in Society

The problem was increased by conflict which was in evidence in society outside the institutions. In the period after the Civil War the Negro was not a threat to white dominance. He was willing to accept an inferior place in society if only he could get some help in earning a living and could have the privilege of learning to read and write. There was a tendency to treat the Negro as an individual, and some southern people were willing to allow him to change his status as he became educated.

During this period Negroes in the deep south often attended churches along with white people and were allowed to live in areas near the homes of white people. Some of this free pattern has continued to the present. In many southern communities Negro housing

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is not segregated in such tight patterns as it is in northern cities.

But as Negroes received education they became less satisfied to appear at the back door, hat in hand, and be referred to as "Boy" or "Sam." Their pressure for a more equal place in society brought counter-pressure from the white community. "Jim Crow" measures were passed which were designed to keep all Negroes, regardless of education or ability, in an inferior place. Legal segregation, which is now spoken of as "the old Southern way of life," was actually rather late in developing. It came out of the "Jim Crow" laws of the 1890's and early 1900's.

Can Work Together

The conflict aspect of this period in home mission institutions should not be stressed too much. Much more important is the demonstration that has been made in mission institutions across the years that white people and Negro leaders can live and work together in love and respect for each other. This was limited to a small number of people, but it becomes very important in this period when some groups in our society feel that race problems can only be worked out through conflict and strife.

From these modest beginnings the stage was soon reached where Mexican Christian Institute and Jarvis Christian College were largely self-directed and self-supported. Although some financial support continues to be required because of the low economic position of the community being served, they are able to furnish their own leadership. Leaders from the white community are invited to share as partners in the task but not to direct it.

At Southern Christian Institute the next need was for college work. Since resources were not available to provide this separately, it was necessary to join forces with Tougaloo (Mississippi) Christian College and to change the program at Edwards to one of community development. The old S.C.I. became Mt. Beulah Christian Center.

Pioneer in Social Work

Not only have home mission institutions been able to train responsible leaders. All Peoples Christian Church and Community Center in Los Angeles and Mexican Christian Institute have been able to demonstrate pioneering projects in Christian social work which have become a pattern for all to copy. In dealing with the people of their communities they are far in advance of many of the churches which have supported them. We have the strange but common phenomenon of the child outgrowing the parent.

Jarvis Christian College and Flanner House in Indianapolis are demonstrating in their program of Fundamental Education a new approach to human relations that the whole world is watching. Leaders from as far away as India have been sent to participate in it, and white communities and other colleges and universities are joining in the experiment.

In 1833 when it was proposed that British education be introduced into India, Lord Macaulay indicated that this would inevitably lead to a demand for freedom. A man cannot study the political and religious heritage of a free society without wanting for himself the freedom and human dignity of which he has learned. The opening of schools for racial minorities in America may have been for paternalistic or sentimental reasons, but the outcome was inevitable. Regardless of his race, a man who has been helped to develop a trained mind and a more sensitive soul, who has learned of the right of every child of God to freedom, respect and dignity, will expect his teachers and benefactors to live by the teaching which they have transmitted. If we do not intend to give to racial minority groups an equal place in society, we should not allow them to study our political and religious heritage. If it was ever seriously planned (and some apparently did want it that way) that Negroes and others should forever be forced to "stay in their place," the most serious mistake that has been made was to allow them to have any education at all.

Education Leads to Expectation

Home mission schools are undoubtedly responsible for some of the tensions in our society today. The very excellence of the education given led to an expectation that society would provide some place of usefulness and respect to those who had gone through the sacrifice and discipline of acquiring training and skill. Teaching about the heritage of political freedom can only lead to frustration in those who, after learning it, are not allowed to vote. The happy relationship of Negro and white leaders working together in a Christian institution with mutual love and trust raises the question, "If this can happen in a Christian school, why can't it happen in society in general? Do not a majority of the population attend the churches which provided the mission schools?"

If the church, through home mission institutions, has prepared racial minority groups to assume their full share and rightful place in society, it must be responsible also for preparing society to receive them into a position of responsibility and human dignity. As outstanding Negro leaders prove their readiness for the rights and privileges of a free society will they be accepted for their individual worth or do they all have to be classified by a racial label and held down to the lowest level of the racial group to which they belong?

Church Must Prepare Society

When this stage is reached, institutions can no longer cope with the problem. The institutions can prepare racial minorities for their place in society but it is up to churches and individual Christians to prepare society to receive them. As members of minority groups become the kind of people we could accept as neighbors, are they free to move into our neighborhoods and join our churches? There would be nothing so frustrating or so devilish as to train them to want something which they cannot have.

Through home missions we must continue to train minority groups for a better life. But the basic problems cannot be solved by home missions. They must be dealt with in study groups, in departments of Christian action and community service and in prayer groups in the churches.

Welcome to Cleveland!

An Invitation to Attend the 1957 International Convention Assembly

By GAINES M. COOK*

When Disciples of Christ meet in Cleveland, Ohio, for their 108th annual Assembly, October 11-16, they will be returning exactly thirty-three years—or one generation—since their last convention in this beautiful city on the shores of Lake Erie.

The executive secretary of the International Convention was a resident of Cleveland for eighteen years. During the months of preparation it has been a grand experience to renew with friends a fellowship that goes back nearly thirty years. The "esprit de corps" of the local committee, the Cleveland churches, the state office, and in fact the entire state of Ohio has been wonderful.

Dr. Cook

Cleveland is a great convention city. Each year hundreds of conventions are held there. The huge Public Auditorium with its arena, music hall, exhibit hall and spacious meeting rooms provides some of the finest facilities in the nation for the holding of a mass convention. The city's Convention Bureau is outstanding in its experience. The Cleveland Church Federation is cooperating with the twenty-one Christian churches in Greater Cleveland in providing a demonstration of the religious life of the community. Cleveland is a cosmopolitan city. The spirit of tolerance, good will and interracial fellowship is unexcelled.

Cleveland Is Modern Metropolis

Cleveland is an industrial city. Millions of tons of iron ore are shipped every year, through the Great Lakes, to produce steel. Modern factories, great office structures, municipal buildings and mills dominate the landscape. The new Cleveland Airport is one of the finest in the country.

Ohio has accepted a goal of 5,000 registrations for this Assembly, exactly one-half of the anticipated total of 10,000. One Ohio church recently sent in one hundred registrations, indicating that all would attend.

The Ohio Christian Missionary Society, with its capable secretary, Herald B. Monroe, and staff, is one of the oldest and best organized state societies in the nation. Delegates are invited to visit the new state office building located in suburban Lakewood. The district organization, under the auspices of the state society, is faithfully promoting Ohio registrations.

Herman J. Sheedy, a prominent member of the Euclid Avenue Christian Church, is general chairman of twenty local committees—each with a separate chairman—which are doing everything from meeting the trains and planes to arranging breakfast plans. In fact, the preparations have been so elaborate and meticulous that we are constrained to say, "All things are ready; come to the feast."

October in Cleveland is ideal. Weather is usually clear with brisk temperatures. Highways leading into the city from all directions are excellent. The Ohio Turnpike passes south within a few miles of the city, and it has exits to the east, south and west. This insures rapid and safe transportation to many areas.

"His Love We Share" highlights the program. This is the year in which Disciples are emphasizing missionary education and benevolence. The general theme for the year is "Our Church an Outreaching Church—Informed, Concerned, Committed." The program committee has carefully woven the emphases of the year into an outstanding presentation.

World Outreach Breakfasts Scheduled

Unique in the 1957 Assembly will be the five World Outreach Breakfasts to be held simultaneously on Saturday, Tuesday and Wednesday mornings. These will feature Africa, Asia, Latin America, the American Church and Ecumenical World Services. Identical breakfast programs will be presented each of the three mornings, thus giving an opportunity to each member of the convention to select three different events. These are not to be confused with the old-type missionary breakfasts but are something new and different. Here is the opportunity to meet the missionaries and to hear their interpretation of missions in a changing world.

The "Sharathons" featured on Tuesday afternoon will present opportunity to share experiences in the local church program related to education, evangelism, stewardship and organization. Seventeen different interests in local church life will be considered.

Communion to Be on October 13

The communion service, always a high point in the convention week, will be held on Sunday, October 13, at 4 P.M. The Cleveland Church Federation is joining Disciples. Attendance is anticipated at 15,000. Methodist Bishop Richard C. Raines of Indianapolis will bring the meditation on "A New Man in Christ." Many outstanding speakers will be included on the 1957 program.

Business sessions at Cleveland will include consideration of the change of name of the International Convention; a series of resolutions on social issues; pertinent proposals concerning Christian unity; a change in benefits from the Pension Fund; and of course, the challenging reports of the service agencies. Our cooperative life depends upon the decisions of the International Convention Assembly for mature judgment regarding the growing work. *Welcome to Cleveland!*

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*Dr. Cook is executive secretary of the International Convention of Disciples of Christ.

WORLD CALL

Lessons from a Mother in India

Although in Peril, She Faces Life with a Serenity of Faith

By MARIAN L. ADAMS*

As I have talked with our friends and neighbors in India I have gradually learned some of the stories of their lives, and from them I have learned more about a new aspect of the character of their faith. For an ever-present fact in their lives is an underlying concern with unpleasant realities—with the uncertain prospects of tomorrow.

This is not a vague fear like the nameless shadow of insecurity that seems to haunt the American scene. Nor does it detract from the very real quality of their faith in God; rather it is a part of that faith. People living close to the stern realities of life and death need a deep faith. We, who have insulated ourselves from many of life's hardships by the gadgets, conveniences and material apparatus of civilization, have often lost a sense of deep and abiding faith.

One fact which Indian mothers must face is the knowledge that their margin of safety and security is very small. If they fall ill their reserves of strength are not large, and disease takes a greater toll of their lives than of ours. During sickness there is little financial reserve to provide medical care or to support the family if it is the breadwinner who is ill.

Family Quickly Becomes Desperate

If the breadwinner is out of work for any other reason, the family quickly becomes desperate unless new work is found. Because of limited education and opportunity the number of possible jobs is small. Some jobs are almost entirely out of reach because they are the prerogative of certain caste groups. Others require expensive specialized education.

General household possessions and clothing usually are at a minimum so that any crisis from petty thievery to floods is a disaster. The major portion of their salaries has to go for food, so any rise in prices due to flood, famine or inflation brings hardship.

Another fact is that the conditions of living in India often present more tragic problems than in our country. When an Indian mother fears to put her children in a separate bedroom at night, it is because of a fear of poisonous snakes, scorpions, kidnapers, and even marauding animals. These cannot be equated with our children's fears of the dark.

Death from particularly swift and terrible tropical diseases or drowning in open wells cannot be equated with our fears of getting wet in the rain or being exposed to measles, because of the differences in physical conditions of the environment and in knowledge and availability of medical treatment.

Christians in India live in a land still bound by caste, with several fanatical anti-Christian groups, and surrounded by social problems caused by non-Christian customs and beliefs. Our concern over political elections cannot be compared with theirs when their elections may result in bringing into power anti-Christian groups who will persecute and discriminate against Christians.

Livelihoods and lives hang precariously balanced in the fast changing scenes of today's Asia. The mere facts of her daily living give the fears of an Indian mother a substance and a reality which does not often exist for us.

Yet an amazing fact is their serenity of faith and trust in God! It is not the resignation to inevitable fate that their Hindu neighbors express, for it is a positive trust. Yet, possibly something of that attitude toward the fate of their lives is there. For they possess an acceptance of the conditions and concerns of life, facing them as realities to be dealt with, and then they pass from that to the more important reality of faith in God. This makes for security and peace. Thus they are more easily able to repose their lives in complete faith and trust in God. So the Indian mother faces life much more calmly than many Americans do.

These things I am glad to have learned from them.

Below is a typical Indian mother, carrying her child. From such persons Mrs. Adams, missionary for Disciples of Christ, has learned much about the meaning of faith.
—Photo by Hall

*Mrs. R. W. Adams is a missionary in India with The United Christian Missionary Society. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowships and other church study groups.

—World Call Photo

Harlie L. Smith, at left, president of the Board of Higher Education, discusses a survey with Donald D. Reisinger, the assistant executive secretary.

2. They Work For You . . .

Where Higher Education Is Involved

By J. EDWARD MOSELEY

EDITORIAL NOTE: *This is the second in a series of articles about the purposes, structure and functions of the major cooperative agencies of Disciples of Christ. The programs which the boards conduct in behalf of Christian churches in the United States and Canada are described through key personnel.*

NEARLY everything that happens in the brotherhood sooner or later involves higher education," says Harlie L. Smith, president of the Board of Higher Education of Disciples of Christ. "Take the new church program of the 1960's, for instance. Higher education is involved in making recruitment and the adequate support of ministerial education an integral part of this developing program."

The sixfold purpose of this board, expressed in its Articles of Incorporation, is, as follows:

- To promote comity, cooperation and unity among other [educational] institutions;
- To inform Disciples of Christ as to the importance of these institutions in promoting Christian education;
- To encourage adherence to high educational standards;
- To publish such literature as may be deemed advisable;
- To aid colleges and other educational institutions fostered by Disciples of Christ by securing for them gifts of endowment and betterments of various kinds for current expenses necessary to the successful administration of these institutions; and
- To provide ways and means of mutual helpfulness to those engaged in the task of Christian education among Disciples.

The Board of Higher Education is an agency of the churches rather than an association of the colleges and other educational institutions of the brotherhood. It operates no schools. Every one of the thirty-four affiliated institutions, including the four in other countries, has complete freedom, under the authority of its own trustees, to manage its affairs. All of these institutions are related to the International Convention of Disciples of Christ through the Board.

Headquarters of the Board are maintained in five offices on the top floor of the newest wing of Missions Building, Indianapolis. The higher education program is administered through five departments: administration and research, Christian institutions, campus Christian life, Christian vocations, and publications and public relations. This comprehensive educational concern is expressed through liberal arts colleges, universities, seminaries, foundations, academic programs at tax-supported colleges and universities (formerly called Bible Chairs), certain phases of student work, development of financial resources, ministerial education, recruitment, and faculty placement.

Educational institutions of the brotherhood operated quite independently of each other until almost the twentieth century. It was in 1894 that the General (now the International) Convention formed the Board of Education of the American Christian Missionary Society (now part of The United Christian Missionary Society). In 1901 the American Christian Education Society was formed after the older organization was dissolved. This society expired later because of lack of financial support.

Association Formed in 1911

In 1911 the Association of Colleges of the Disciples of Christ was formed in Lexington, Kentucky. It developed in 1914, through a reorganization, into the Board of Education. In 1934, following educational coordination, most of the functions of the Board were transferred to a department in the United Society. The Board continued to function as an association of college executives. The relationship with the United Society was dissolved in 1938 and the Board of Higher Education of Disciples of Christ was chartered.

The present Board's affairs are governed by seventy-five members who meet twice a year. Every member, including forty-two elected lay leaders and ministers, pays his own expenses to the stated meetings. Members function through four commissions—liberal arts, seminaries, academic programs at tax-supported colleges

Miss Ruth M. Lowry, assistant secretary-treasurer of the Board of Higher Education, shows a visitor in the offices a copy of an old lithograph of Bethany College, historic college of Disciples in West Virginia.

—World Call Photos

and universities, and public relations. A legal board of directors (twenty-five persons) is drawn from this membership and there is an executive committee. The staff consists of four persons.

Dr. Smith, genial and urbane president of the Board, is also secretary of the legal corporation. His responsibilities are mainly twofold, as follows:

1. Relationships with agencies and programs. He is a member of the Commission on Christian Higher Education of the Association of American Colleges. The Board cooperates with and participates in the National Council of Churches and Dr. Smith attends its triennial meetings. He is a member of the administrative board of the division of Christian education, member of the executive and budget committees of the Commission on Higher Education and of its department of Christian institutions. Also, he is a member of the administrative board of the Council's United Church Men.

His relations with the International Convention of Disciples of Christ cover a wide variety of activities and programs, as follows: chairman of the selective service committee, member of nominating committee for National and World Council representatives, and member of the administrative and executive committee of the public relations advisory committee.

THE Council of Agencies, which emerged from within this board in 1948, claims many hours of Dr. Smith's time. He is a member of its interim committee. In Unified Promotion Dr. Smith is a member of the directorate and central committee and is involved with participation in state conventions, local church visitation and district meetings as part of the general promotional program. He is a trustee of the National Christian Missionary Convention and serves on its educational committee.

By charter, Dr. Smith is a director of the Council on Christian Unity. He also serves on its executive committee, and is treasurer. He shares in the appointment of Disciples' seminarians to the Ecumenical Institute at Bossey, Switzerland. He is a member of the World Call publication committee and the Commission on the Promotion of Christian Literature, and as a consultant for the Home and State Missions Planning Council he is a member of the missionary policy and strategy committee.

Many services of the Board are done with the United Society. Since his board is co-sponsor with the United Society of the Panel of Scholars which is studying Disciples' beliefs, Dr. Smith helped to bring that significant group into existence. He serves on the executive committee which forms policy and program for the Joint Commission on Campus Christian Life.

Working with Jay Calhoun, ministerial services director of the United Society, Dr. Smith convened a panel of psychologists to formulate a guidance program for ministers. This pilot project is being launched this autumn in California and Ohio.

2. Surveys of educational situations, institutions and programs. Several states, for instance, have requested surveys of student work needs. He wrote the centennial development program of The College of the Bible. A study in Arkansas resulted in proposals for better use of existing educational facilities for ministerial leadership. He has made studies for the Cotner School of Religion and Atlantic Christian College.

TWO concurrent surveys immediately ahead are a national study of higher education which will seek to develop a more adequate strategy for Disciples and an up-to-date study of the education of Disciples' ministers in relation to the program and problems of the brotherhood.

Donald D. Reisinger, as assistant executive secretary, is responsible for basically new functions of the Board. In the National Council he is an additional Disciples' representative on the Higher Education Commission. He is a consultant with the world outreach committee of the Home and State Missions Planning Council and represents the Board on the Curriculum and Program Council of Disciples.

In the department of Christian vocations he is scheduling recruitment conferences on campuses. He is a co-opted member of the United Society's committee on Christian vocations. Related to this is the recruitment program which stems from the committee and the Joint Commission on Campus Christian Life.

Mr. Reisinger is responsible for recruitment of college teachers. He is beginning this in Disciples' colleges to locate undergraduates who should make good teachers. He will keep in touch with them as they pursue graduate studies. On state campuses he will locate Disciples at the graduate level.

A pilot project is being launched through the new Joint Commission. In the city of Lexington, Kentucky, he is to develop a faculty Christian fellowship with personnel from the University of Kentucky and Transylvania College. He will provide materials in collaboration with the National Council of Churches and the program may result in an interdenominational fellowship.

He is also initiating an experimental program for strengthening Christian ties and fellowship among graduate students. This is on university campuses where there is a seminary or school of religion. The program seeks to overcome the tragic religious illiteracy of otherwise well-educated students.

MANY persons, in thinking of higher education among Disciples, may first recall Miss Ruth M. Lowry, assistant secretary-treasurer. This is because of her long association with the office of the Board. She answers numerous inquiries, replies to requests for information and materials, keeps the books and records, and issues official reports. She makes friends for the cause in the office, over the telephone, and at convention exhibits. Much additional responsibility has had to be assumed by Miss Lowry because of Dr. Smith's frequent absences from headquarters.

Violet (Mrs. James H.) Behler, secretarial assistant, handles correspondence for both Dr. Smith and Mr. Reisinger. She manages the Placement Bureau which operates on a limited basis. She helps Disciples find employment in church educational institutions when possible. She helps Dr. Smith in preparing informative educational news pages for every issue of World Call.

The Board of Higher Education is one of the smallest national agencies of Disciples in terms of staff and budget. Receipts during 1956-57 totaled $44,665.89. The budget for this year is $50,150. For the past six years the Board has closed its fiscal year's operations with a balanced budget. Nearly all of the Board's income is from the churches through Unified Promotion. Membership dues from the educational institutions amount to $2,200 annually. The Board regularly receives requests to expand its program and service in many areas. Its limited staff, working in behalf of all Disciples, does everything possible for higher education within a restricted budget.

Mrs. James H. Behler works at her desk.

They Lived Out Their Dreams

Five Missionaries Retire After Long Service With The United Christian Missionary Society

By VIRGIL A. SLY*

FIVE missionaries of The United Christian Missionary Society retired as of June 30, 1957. Their service adds up to 182 years in the Belgian Congo, China, Thailand, Argentina and Paraguay. They served as nurse, educator, evangelist, administrator and rural educator and did anything else that had to be done, as all missionaries have to do.

These persons are of that noble company who through the years have seen the vision glorious and then have followed it to the end. So we say to them as they lay down their official tasks, "May God bless you for what you have been and for what you are now. All of the people of the brotherhood of Disciples of Christ are a better people because you have lived out your dreams."

Miss Goldie Alumbaugh

Belgian Congo 1920-1957
Service, 37 years

MISS Goldie Alumbaugh was born in Colorado Springs, Colorado, on September 12, 1893. She attended the public schools of Colorado Springs and Denver and entered the Colorado Technical School for nurse's training following her high school graduation. She completed her training at Mt. San Rafael Training School for Nurses in San Diego, California, in 1918. She attended classes for one year in the College of Missions at Indianapolis. At commencement time in 1920 she was commissioned for missionary service, and in the fall of that year sailed for the Congo.

Miss Alumbaugh

Miss Alumbaugh was first stationed at Lotumbe where she became invaluable because of her capable and conscientious service. When the staff was being chosen for the new station at Wema, Miss Alumbaugh was asked to accompany Mr. and Mrs. Johnston there.

Following her third furlough to the United States, Miss Alumbaugh spent three months in Brussels studying French. Her fourth term was spent in Wema where she continued to build up the hospital staff. Her furlough in 1940 was during the period of world hostilities, and she had to return to the Congo by way of South America, the south Atlantic to Capetown, and thence by rail and boat to Wema. Later in this term she was transferred to Lotumbe where she established a leper colony carved out of the virgin jungle. She laid out the grounds, supervised the building of cottages and dispensaries, and put the colony in good running order.

Miss Alumbaugh, also in the period of the forties, helped in the opening and development of the Ifumo station, doing an excellent piece of pioneer medicine in this primitive area. Her last two years were spent in Wema where again she had complete charge of the total hospital program. She has made an enviable contribution to the total mission program in Africa.

Mrs. Edna Whipple Gish

China, Thailand 1920-51; 1951-57
Service, 37 years

EDNA Whipple was born in Oklahoma on August 16, 1894. However, she was living at Bellingham, Washington, when she made her decision to give her life to world missionary service. She was educated at the Normal School at Bellingham, Eugene Bible College, Oregon State University, and the College of Missions. While in the College of Missions in 1919 she met a young missionary, Ellis P. Gish, who was serving in China. They became engaged, and when Edna Whipple went to China, they were married in the South Gate Christian Church in Nanking. In less than a year Mr. Gish drowned in a mountain stream near Kuling while trying to rescue another member of a swimming party. Mrs. Gish decided to stay on in China. At South Gate Christian Church she had charge of the evangelistic work among women and girls and held supervised classes for young women who had no opportunity for regular schooling.

Mrs. Gish

Mrs. Gish's missionary work, however, was not confined to South Gate, Nanking, nor even to China. In 1927 when the missionaries were forced to withdraw, she went to the Philippines where she served for one year in religious education work among students in Manila. In 1928 she returned to China and picked up her accustomed responsibilities.

When the severe bombing began again in Nanking in August, 1937, Mrs. Gish went to Kuling and taught Bible classes until Christmas of that year. Then she went to Hankow and from there to Hong Kong, taking with her several Chinese who were under her protection. As Chinese were not allowed on international trains to which the Japanese military authorities had granted protection, she traveled through the long, difficult and dangerous journey in an unprotected train.

Mrs. Gish spent the two years between 1941 and 1943 in America where she did deputation work and attended school at Scarritt College in Nashville, Tennessee. She returned to China in 1943 via South America, South Africa and India. She was one of the first civilians to fly the "Hump" from India to China. She was located at Chengtu, giving half time to the work of the Christian home department of the National Christian Council and the other half to caring for Disciples of Christ who had fled to this part of China. In December, 1945, after a brief stay in Chungking, she flew back to Nanking by Army transport.

In Nanking she continued to work through the Disciples' Mission and the National Christian Council until she came home for furlough in 1949. Because it was impossible for her to return to China in 1950, Mrs. Gish volunteered to go to Thailand. She arrived there in 1951 to take over the supervision of the Disciples' Mission area which had been conducted by the Missionary Committee of the British Churches of Christ (Disciples).

Mrs. Gish gave an excellent last term of service to Thailand, winning not only the respect of all who were her associates but also the affection of the Thai Christians during a very difficult period of transition.

She has proved herself a great Christian soul, and at a crucial time in her significant career she has shown unusual Christian statesmanship.

Oswald J. Goulter

China 1922-1952
Service, 30 years

OSWALD J. Goulter was born in Victoria, Australia, on June 22, 1890. He was one of eight children, four of whom served as missionaries. At eighteen years of age he united with the Church of Christ in New South Wales. At twenty he decided to become a missionary and entered Bible college in Australia. Later, upon coming to America, he attended Phillips University in Enid, Oklahoma. He was a student pastor at Alva, Oklahoma, where he met and married Irene Goucher. After graduation from Phillips the Goulters entered Yale Divinity School for a two-year period and then spent a year at the College of Missions. They were sent to China in 1922, and in 1923 they were assigned to Hofei, where they worked until they were uprooted by war.

Mr. Goulter

At Hofei Mr. Goulter was director of religious education and rural extension work. He established a Christian rural center for learning by doing.

The outbreak of the Sino-Japanese conflict in 1937 found the Goulters on furlough. They spent an extra year in the United States working among the churches. Upon returning to China in 1938, they

*Dr. Sly is chairman of the division of world mission of The United Christian Missionary Society.

found the passage to Hofei too difficult, and so Mrs. Goulter and the children stayed in Shanghai for a year, rejoining Mr. Goulter in Hofei in 1939. In the late spring of 1941, Mrs. Goulter and the children left China on the advice of American authorities. Mr. Goulter stayed by his work until the attack on Pearl Harbor, at which time he was immediately interned in his home by the Japanese. He was kept there until 1942 when he was transferred to Shanghai and interned for the duration of the war. He arrived in the United States in 1945. As soon as he was released from prison, he visited the work in Nanking and Hofei before returning to the States. Mr. and Mrs. Goulter returned to Hofei in 1947, and later they were transferred to the new Rural Christian Service Union at Chuhsien. It was here that they were caught by the Communist uprising in 1950. Again they were interned, from January to April, 1951.

Mr. and Mrs. Goulter returned to the United States, and at his request, Mr. Goulter was released from missionary service in September, 1952, to take a position as professor of missions at Phillips University. Mr. Goulter has been one of the great leaders of the missionary movement.

Mr. and Mrs. R. B. Lemmon
Paraguay 1917-1957
Service, 39 years

MR. and Mrs. Robert B. Lemmon were born in Nebraska, he on November 28, 1891, and she on February 6, 1890. They both were graduated from Cotner College in Lincoln, Nebraska, and attended the College of Missions. They were married in 1915. Before going to the College of Missions, Mr. Lemmon was a Y.M.C.A. worker and a minister. On subsequent furloughs he took work at the University of Nebraska and Vanderbilt.

Mr. and Mrs. Lemmon

They left for the field in October, 1917. Their first term was spent at Buenos Aires, Argentina, in evangelistic work as pastor of the Cramer and Colegiales churches and as teachers in the seminary.

Following their furlough they were transferred to Paraguay. There for thirty years they took part in many mission activities, but their significant work was the carrying forward of a dream for a great Christian educational institution for the Republic of Paraguay. It was under Mr. Lemmon's administrative direction that the *Colegio Internacional* grew from a small five-grade school to a fourteen-grade school of more than 700 students. Today the institution is recognized as the leading school of the country.

During this time Mrs. Lemmon carried out a varied program of missionary activity. She has overseen the boarding department of the institution in addition to raising her own family. Her gracious hospitality and her kindly interest in every student made her beloved by all. She also found time to teach in the school and the church.

The Lemmons were active in many civic programs. He was a member of the Rotary Club and served on the executive committees of the Y.M.C.A. and the American Cultural Center Committee. Both husband and wife were concerned about leprosy problems and served with the organization sponsoring better conditions for lepers.

Mr. and Mrs. Lemmon were greatly honored by the Paraguayan government and by the community upon their retirement. The board of trustees of The United Christian Missionary Society joined in the recognition by naming Mr. Lemmon "director emeritus" of the school. *Colegio Internacional* stands as a significant monument to the Christian consecration of the Lemmons.

Four Honored On Retirement

Disciples Complete Total Of 126 Years of Service

Right, A. Dale Fiers, U.C.M.S. president, presents a retirement certificate to Mrs. Edith E. Yocum.
—Photo by L. Dee Warren

FOUR Disciples who have served a a total of 126 years in the cooperative program of the churches were honored in June upon their retirement. Those recognized were Mrs. Edith Eberle Yocum, Oscar T. Mattox, H. L. Pickerill, and Miss Pauline Hull. Mr. Mattox and Mr. Pickerill were long-time leaders in Christian education, and Mrs. Yocum and Miss Hull were associated with other programs of The United Christian Missionary Society.

Mrs. Edith Yocum, who has served for 39 years, went to the Philippines in 1917 as a missionary with the Foreign Christian Missionary Society. While there she started the Christian Training School for Girls and the dormitory for girls, both at Laoag. She was in charge of the dormitory, taught classes in English and Old Testament, and trained Bible girls and lay Christian workers.

In 1923 she returned to the United States because of ill health, and in 1927 she joined the missionary education department of the United Society, writing programs for adults. In 1942 she became director of sales literature. Her husband, C. M. Yocum, is a retired missions executive with the United Society.

Mattox Served 31 Years

O. T. Mattox, state director of Christian education in Illinois and Wisconsin, served 31 years before his retirement on June 30.

Mr. Mattox began his first state work in 1917-1920, helping in the Men and Millions Movement and the Carolina Enlargement Campaign. On January 1, 1926, he became Illinois state director of Christian education. During the difficult financial period of 1931-1932 he went on half salary, doing graduate work at the University of Chicago and continuing the direction of the state program.

Mr. Mattox has traveled thousands of miles, counseling with church leaders, teaching leadership classes, setting up conferences, and participating in district and state conventions. He was the first chairman of the Committee (now Commission) on the Promotion of Christian Literature. He was particularly known for his interpretation of the Bethany curriculum materials and their adaptation to local needs.

H. L. Pickerill has retired as head of the Michigan Bible Chair in Ann Arbor after a lifetime of service in religious education and 28 years with the department of religious education of the United Society.

Served as National Superintendent

From 1921 to 1925 "Pick" was national superintendent of young people's work in the department. Then he went to Texas Christian University where he served as head of the department of religious education in Brite College of the Bible for eight years. In 1933 he returned to the staff of the department as area director for Indiana and Michigan.

In 1934 he began work at the Michigan Bible Chair, continuing with the responsibility for Christian education for the state of Michigan. In 1943 he ended his responsibility for the state work and devoted full time to the Bible Chair.

Miss Pauline Hull, who also retired on June 30, served a total of 28 years. Before coming to the United Society in 1928 she worked for a time with WORLD CALL. In 1928 she began work in the United Society's mail room, and in 1933 she was made supervisor of the outgoing mail room, a position she held at the time of her retirement.

"They Must Be Missionaries"

Parents Visit Their Children and Share in Task of Kingdom Building

By KAY PALMER WHITE*

As the final "Amen" was sung and our prayer circle broke up at the Manila International Airport we overheard a Filipino onlooker whisper, "They must be missionaries." Many of us thought, "They really *are* missionaries!" For John and Sarah Palmer had spent five wonderful months in the Philippines visiting churches, speaking to Filipino congregations, hiking mountain trails, traveling by provincial bus, teaching in the Bible school, and becoming more and more a part of the work here.

Just five short months before this prayer circle, John and Sarah Palmer stepped off a Pan American World Airways plane for the visit of a lifetime. They came to visit their daughter, Kay White, and her family, missionaries of The United Christian Missionary Society stationed in Manila. From the minute they arrived they were taken into the warm hearts of the Filipino brethren, and they in turn opened their hearts wide to the people of this beautiful country.

Sarah, who is both a public school and Sunday school teacher, taught a course on introduction to the Bible at the Ellenwood Bible School, a training school for deaconesses or Bible women.

John Palmer, who is an elder in the Newark, Ohio, church, brought greetings on numerous occasions to different congregations, served in the capacity of elder at Gastambide Church in Manila, offered "pastoral" prayers, and endeared himself to his many new friends.

He and his son-in-law, John, hiked to Lamao in the Abra mountains for the commencement exercises of Disciples' Abra Mountain High School. While the missionary was the commencement speaker, the "old man" from the United States was the hero of the day. Anyone who lives past sixty-five and is still strong is considered "elderly" in the Philippines, so they thought it very wonderful indeed for this visitor from the United States to hike seven hours through the rain, around mountains, through rivers, and over rice terraces just to attend their commencement.

Words cannot tell what the Palmers' visit means in terms of friendship, courage and hope to the Filipino Christians in this area, nor can we measure the encouragement and help given to the missionaries. All of us were strengthened and renewed to see these grandparents sharing their time and talents in this remarkable way.

It is truly a new day in missions when the parents of missionaries can visit their children on the mission field. Many others besides Mother and Dad Palmer have had this wonderful privilege, and in the Philippines we have been particularly blessed with M. P.'s (missionary parents) and other family members who have visited this field.

In Dumaguete on Negros Oriental, where Silliman University is located, Mrs. Katherine A. Fitten (better known as "Grandma") has become a part of the missionary community. This valiant and colorful lady, who is over eighty years old, made the trip out here by herself on a freighter. She is now visiting with her son and his family, United Church of Christ missionaries serving at Silliman University.

"Grandma" enjoys helping others and likes to mend. She has actually been found at a neighbor's home asking for mending to do! When a single male missionary comes to the house with a shirt button missing, Grandma tactfully sits him down and replaces the button.

When Mr. and Mrs. Fitten chaperoned two student groups on an overnight retreat, the students insisted that "Grandma" should go with them. "Grandma" Fitten is a splendid example of a missionary parent who visits the field, for everyone loves her dearly and will miss her hearty participation in every activity when she leaves.

When Paul and Jean Dodson, also United Church of Christ missionaries, were here in the Philippines, Jean's mother visited with them twice. Once in the middle of each of their two terms she came to "call." She was a charming and lovely visitor who contributed not only to the morale of her own family but to that of all of us who met her.

Mrs. Mary Higdon McDaniel reversed the order when she visited her parents, Dr. and Mrs. E. K. Higdon, this past year. The Higdons were Disciples' missionaries in the Philippines for almost twenty years before Dr. Higdon began his term of service as an executive secretary of the department of missionary selection and training of The United Christian Missionary Society. Mary was born in the Philippines, and this was her first visit since she left the islands to go home to college several years before.

Mr. and Mrs. Palmer

When her mother and dad retired from the United Society and returned to the Philippines to serve at the University of the Philippines Protestant Student Center and Union Theological Seminary of Manila, Mary took the opportunity to come back "home" and visit. She was a breath of fresh air and we all enjoyed another "family" visitor.

Way down south in Dansalen, Mindanao, Mrs. Mae Hazen Howe, mother of Mrs. David Hamm, is combining her visit to the Hamms with teaching in Dansalen Junior College, a mission school. The Hamms are United Church of Christ missionaries living there. Mrs. Howe came in September of 1955 to visit with them for one year but was asked to renew her visa because her services were so valuable!

She graded some theological course papers for her son-in-law who was teaching an extension course for Silliman University, and this started her missionary activity. She will be greatly missed when she goes back to the United States, but her contribution to the school and her lovely Christian personality will be adequate reminders of this pleasing volunteer teacher . . . another missionary parent!

Here in Manila we have also Mrs. Katherine Pratte, from East St. Louis, Illinois. While Mrs. Pratte is not related to any of the missionaries, she has in many ways become a part of the work. She is on an extended visit in Manila with her son, who is connected with the telephone company.

Always an active church worker, Mrs. Pratte has identified herself with Disciples' mission churches in this area and has become a part of the group. Through her efforts several gifts have been made available to the local churches. When she leaves, we will all miss this good missionary visitor who has become a part of our "family" in Manila.

These parents and other family guests make vital contributions to the mission program. We know that they are enriched by their experiences, but their help and friendship given freely is a strong chain of love binding those at home with those on the mission field.

We wish that all parents of missionaries could have the experience of the Palmers and these others, so that they could know the satisfactions of seeing their children in useful service and so that they could share in this work of Kingdom building. Truly these parents are missionaries too!

*Mrs. White is a missionary to the Philippines with The United Christian Missionary Society.

Classroom and Campus

edited by H. L. Smith

ATLANTIC CHRISTIAN COLLEGE
WILSON, NORTH CAROLINA

WITH its theme "Today's Resources for Tomorrow's Tasks," a special two-day convocation was held on the campus Sept. 14 and 15. Its purpose was to spotlight the importance of higher education to the people of North Carolina and the part that Atlantic Christian is playing in helping to provide educational opportunities for the youth of the state.

Everett Blake, a recently retired J. C. Penney official who opened the firm's first southern store in Wilson thirty-six years ago, was chairman of the convocation. An active churchman and community leader for many years, Mr. Blake is at present a director of the Wilson Industrial Bank and a director of the Wilson Building and Loan Association.

Among a number of notable speakers for the event were David Brinkley, well-known Washington commentator for NBC News and a native of North Carolina; Dr. Theodore A. Distler, executive director of the Association of American Colleges; and Dr. John Rogers, dean of the Law School of the University of Tulsa and president of the International Convention of Disciples of Christ.

The convocation included an alumni luncheon, a convocation banquet, church assembly, panel discussions, open house, teas, tours of the campus, and several other events.

CHRISTIAN COLLEGE
COLUMBIA, MISSOURI

Miss Helen V. Engelhart has assumed her duties as dean of women at Christian College, replacing Mrs. Dora M. Johnson, who retired last month. Miss Engelhart has been assistant dean of women at New Mexico Highland University, Las Vegas, since 1955. She attended high school in Gallatin, Mo., attended Stephens College of Columbia, and holds the A. B. and M. A. degrees, with major in psychology, from San José State College, San José, Calif., where she was graduated with honors.

Miss Engelhart served in the U. S. Marine Corps Women's Reserve for three years and worked in hotel management for the Army in Tokyo for four years. She has had personnel experience in the field of business and has served as high school teacher and counselor.

CULVER-STOCKTON COLLEGE
CANTON, MISSOURI

Dr. Casper A. Loughridge of Elkins, W. Va., assumed the position as professor of biology at Culver-Stockton College with the opening of the 1957-58 session. He attended Purdue University and Indiana University and received his A. B. degree from the latter in 1925. In 1931 he received the Ph.D. degree from Rutgers University.

Dr. Loughridge taught in the high school at Fillmore, Ill., and was employed for seven years by the Soil Conservation Service in Pennsylvania and New York as manager of the forest tree nursery and agronomist in charge of observing plantings. During World War II he served with the U. S. Army Medical Corps. Since 1947 he has been professor of biology at Davis and Elkins College.

More than two hundred and fifty young people from Canada and the United States were on the Culver-Stockton campus Aug. 15 to 20 attending the International Christian Youth Fellowship Commission. Activities of the day included Bible study, work groups, workshops, presentation of voluntary service projects, and worship services. Youth leaders of churches of Disciples of Christ throughout the country were present along with consultants, resource persons and visitors.

CHAPMAN COLLEGE
ORANGE, CALIFORNIA

The Southern California Convention of Christian Churches held its third consecutive convention on the Chapman campus July 24-28, with more than 5,600 persons registering. Henry L. Searle, Class of '33, was the convention president.

Church support of Chapman College by the churches of California, Arizona and Nevada again hit a new high for the year which closed on June 30. One hundred and seventy-five churches in the area contributed a total of $91,729.21 through the Life-Line plan for the general fund of the college, plus an additional $21,570.34 in scholarships. Seventy-five of these churches also had one or more students enrolled in Chapman during the school year.

TRANSYLVANIA COLLEGE
LEXINGTON, KENTUCKY

William Kelly, head of the Office Equipment Company of Louisville, was chairman of a campaign conducted in September among industries in Louisville and its area by the Kentucky Independent College Foundation for eight Kentucky colleges. Kenneth T. Osman, director of development for Transylvania College, one of the member colleges of the Foundation, served as resident director for the campaign and utilized teams made up of alumni and friends of each of the eight member institutions of the Foundation.

Dr. Frank A. Rose, Transylvania's president, was instrumental in the organization of the Foundation in 1952, the purpose of which is to provide a channel through which business and industry can support financially these accredited, independent institutions. It is planned to repeat the campaign in other areas of Kentucky. R. M. Watt, head of the Kentucky Utilities Company, is president of the Foundation.

THE COLLEGE OF THE BIBLE
LEXINGTON, KENTUCKY

During the 1957-58 school year the ecumenical exchange student here will be Demetrius L. Stathopoulos. This will be the third year that The College of the Bible students have participated in the exchange program, and each of the exchange students has come from a different religious and national background.

Mr. Stathopoulos is from Piraeus, Greece, and is preparing to serve in the clergy of the Greek Orthodox Church. A year

Hiram Chapel Is Dedicated

Mrs. Raphael H. Miller, Willis R. Jones, former Pres. Paul H. Fall, and Dr. R. H. Miller pose in the Hiram College Dining Room during a special dinner honoring Dr. and Mrs. Miller following the dedication of the Raphael H. Miller Chapel on June 7.

Transylvania Starts "French Community"

Twenty-six of 29 enrolled in a new type of French language school this summer were missionary candidates. The school was started at Transylvania College, Lexington, Kentucky, using the "French community" idea in which students live together and use only the French language as much as is possible. Mrs. Eleanor Evans, Lexington, leads one of the groups in conversation. Seated at the left are Mr. and Mrs. Donald R. Angle, missionary appointees who are now in Belgium for study before going on to Belgian Congo.

ago he completed his examinations at the theological faculty of the University of Athens.

Mr. Stathopoulos will be majoring in the study of the Old Testament. In 1954 his first book was published in Athens. It is a translation of the Psalms into modern Greek and appeared under the title *My Spirit Is Thirsty*. He has also written a book of religious verse which has been published under the title *Handshake*.

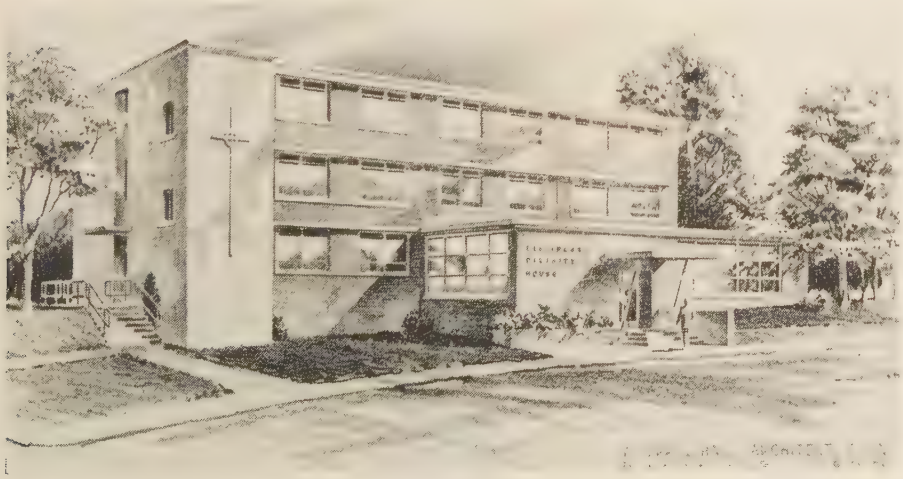
Under the ecumenical scholarship program The College of the Bible students are cooperating with the World Council of Churches and the National Council of Churches. Transportation costs are provided for in a fund raised by the students at the college. The first year the exchange student was a Lutheran from northern Germany. During the past year a minister from the United Church of Christ in Japan was the ecumenical exchange student.

Drake University
Des Moines, Iowa

A second check for $315,000 was received recently from the Ford Foundation, representing the final installment of the gift which was first announced in December, 1955. The gift was originally set at $596,400, but the total gift became $630,000, which has been added to the endowment fund to be used exclusively to increase teachers' salaries.

The university—its faculty, trustees, students, alumni and friends—are deeply grateful to the Ford Foundation for this gift which focuses attention on the very heart of the educational structure—teachers. Drake's Great Teacher Program, which was launched months before the Ford gift was made public, has this same goal of maintaining the quality of education by keeping and adding distinguished scholars and teachers to the faculty.

New Building for Disciples



Above is the architect's sketch of the new Disciples Divinity House of Vanderbilt University, Nashville, Tennessee, on which construction was begun in July of this year. It is expected that the building will be completed during the present school year of 1957-58.

Bethany College
Bethany, West Virginia

M. E. Jacobs is professor of biology, replacing James Earl Drummond who for many years taught at Bethany and at West Liberty College. Dr. Jacobs comes from Duke University where he taught zoology, eugenics and genetics.

Thomas P. Mullen comes to the department of English from Fisher Junior College, and more recently, the University of Connecticut.

Phillips University
Enid, Oklahoma

Phillips' Pageant was held on Sept. 17 on the occasion of the anniversary of the opening of the doors of the university to students.

Founders Day golden anniversary celebration will be held at the campus on October 10.

Livingston Cross, who received his Ph.D. degree from the University of Alabama in August, comes to Phillips as associate professor of elementary education. He comes with a rich background of experience in elementary teaching, in supervision as principal in the public schools, and in teaching on the college level.

Henry Hobart has assumed the directorship of placement for the university.

New foreign students on the campus this year represent Thailand, Korea, Japan, India, Iran and the Philippines.

Texas Christian University
Fort Worth, Texas

A. T. DeGroot, distinguished professor of church history in Brite College of the Bible, returned at the end of summer from his eighth visit to Europe. Dr. DeGroot was leader of the University's annual summer tour in Frankfort, Germany. Martin Niemoeller discussed religion in relation to peace in Europe with the group. Twelve countries were visited during the tour.

WORLD CALL NEWS ROOM

Services Held for Former Missionaries

FUNERAL services were held recently for two former missionaries of Disciples of Christ to India. They are Mrs. Mary Jeter Longfellow and Edwin Carey Davis.

Mrs. Longfellow died at the Florida Christian Home, Jacksonville, on July 14. As Mary Jeter, a native of Powhatan County, Va., she served in India from 1915 to 1924. She then married Martin W. Longfellow of Baltimore, Md. Following his death she served for ten years as president of women's missionary work in Maryland.

In 1935 Mrs. Longfellow returned to India for a visit and remained three years, helping in many phases of the work. Upon her return home she again served women's work in Maryland, retiring in 1950. She made her home in Richmond, Va., for several years.

Mr. Davis, missionary in India from 1902 to 1935, also died in the Florida Christian Home, on Aug. 1.

Born on July 4, 1872, in Maroa, Ill., Mr. Davis as a missionary had charge of evangelistic work, orphanages and construction, and for a while was in charge of the boys' school at Jhansi. He was superintendent of the Mission Press at Jabalpur for several years.

After returning to the United States in 1935, Mr. Davis and his wife made their home in Virginia and Florida. Mrs. Davis died in 1955.

Services were held on Aug. 19 in Canton, Ohio, for P. H. Welshimer, 84 years old, pastor of Canton's First Church (6,000 resident members) for fifty-five years. Dr. Welshimer, a former vice-president of the International Convention of Disciples of Christ, died on Aug. 16.

N.B.A. Staff

Tod V. Hubbell, Jr., of Broken Bow, Nebr., has been named field representative of the Child Saving Institute, Omaha, Nebr., a home affiliated with the National Benevolent Association of the Christian Churches (Disciples of Christ). Mr. Hubbell, a fourth-generation Disciples' minister, succeeds Peter B. Cope, who retired on Sept. 1.

Mr. Cope, who served for twenty-five years as an area representative of the N.B.A., was honored with an appreciation program and gift at the recent annual meeting of the agency's staff.

C.W.F.

Two new executive secretaries of state and area Christian Women's Fellowships have been named. Miss Essie Gandy began work on July 1 as executive secretary of the Oklahoma C.W.F., and Mrs. Ethel White Darling began her duties on Sept. 1 as executive of the Mountain Area C.W.F.

Religious Education

Miss Erma Jean Thomsen of Mission, Kans., began her work on Sept. 1 as children's work director for Indiana.

Miss Betsy Barnes of Nashville, Tenn., president of the International Christian Youth Fellowship Commission, is serving for four months this fall as a special C.W.F. representative. She is visiting local churches and participating in district and state activities in the Southeast, East and Canada.

Two part-time interim teachers have been selected to carry on the work of the Texas Bible Chair at Austin during this academic year. They are William J. Hall and Joseph Matthews, both of Austin. Mr. Hall is assistant dean of men at the University of Texas.

Sales Literature

Miss Winona Fishback has begun her duties as director of sales literature for The United Christian Missionary Society. She succeeds Mrs. Edith Eberle Yocum, who retired on June 30. Miss Fishback had served since Feb. 1 as a field representative assisting Mrs. Yocum.

Student in U.S.

Miss Shirley A. Webster, a member of the Colenbrander Avenue Christian Church in Bulawayo, Southern Rhodesia, is studying in the United States in preparation for possible mission work in her homeland. Miss Webster, with the assistance of the Linden Christian Church in Johannesburg, Union of South Africa, has enrolled in Culver-Stockton College, Canton, Mo., where she is receiving scholarship and living assistance.

Birth

Mr. and Mrs. Floyd Victor McAnallen became parents of a son, Merle Francis, on July 31, in Indianapolis. The McAnallens are newly commissioned missionaries to Thailand with the United Society.

Missionary Register

DEPARTING FOR THE FIELD:

Mr. and Mrs. Donald R. Angle and son, Mr. and Mrs. Lawrence M. Alland and two children, and Mr. and Mrs. Ronald E. Anderson and son left by boat from New York on Aug. 13 for Belgium to begin their study before going to Belgian Congo.

Dr. and Mrs. Clifford S. Weare and three children left New York by air on Aug. 3, also for Brussels, where they will be taking required medical courses for work in Congo.

Dr. and Mrs. Gene E. Johnson and two sons left Belgium on Aug. 15 by air for Belgian Congo where they will begin their first term of service. They will be stationed at Monieka.

ARRIVING FROM THE FIELD:

Walter D. Cardwell and three children arrived in New York on July 23. Mrs. Cardwell and the two youngest children returned earlier this year on medical furlough.

Mr. and Mrs. A. Louis Harris left Belgian Congo the middle of August to take special accreditation courses in Belgium.

Mr. and Mrs. Joseph Whitmer and their three children left Congo by air on Aug. 3 for regular furlough after three terms of service on the field. They are attending the School of Ecumenical Studies at Chateau de Bossey near Geneva, Switzerland.

Mr. and Mrs. Byron Spice and three children arrived in August from Paraguay.

Golden Anniversaries

DR. and Mrs. John H. Booth of Indianapolis and Dr. and Mrs. James A. Crain of Houston, Tex., observed their fiftieth wedding anniversaries in September.

The Booths (IN PHOTO AT RIGHT) were married on Sept. 10, 1907. In the ministry for fifty-three years, Dr. Booth served thirty-seven years as executive secretary of the Board of Church Extension. The Booths have six children and twenty grandchildren.

Dr. and Mrs. Crain observed their anniversary on Sept. 8. He is the former executive secretary of the U.C.M.S. department of social welfare. Dr. Crain is serving as secretary of the Joint Board of Christian Churches of Harris County, Tex.

Women and WORLD HIGHWAYS

After Purdue, What?

By EDITH EVANS*

SINCE this is my first official message in the pages of World Call, I desire that it shall be a word of greeting to all the women in all the churches of Disciples of Christ. Furthermore, I wish it to be a statement of my sincere desire to be a worthy representative of Disciple women as we all seek to be more effective witnesses for our Christ during these next four years.

Our first Quadrennial Assembly is a matter of history! Those of us who were privileged to be at Purdue are still aglow with all that we learned, the Christian leaders we met, and the new vision we received of the place of Christians in today's world. I have received several letters from women who are already making definite plans to attend the next Quadrennial Assembly. You will be interested in knowing that the International C.W.F. Advisory Council took action at its meeting in Indianapolis in July to accept Purdue University's invitation to hold the next Assembly on the Purdue campus in the summer of 1961. The exact date will be announced soon.

We hope that the delegates who were at Purdue this year gave an enthusiastic report to the Christian Women's Fellowship when they returned home. But the "proof of the pudding" is not in the eloquence of the report. Rather, let us seek to be the leaven that will help all of our women catch a greater vision of Christian living and Christian service. I should like to mention four areas in which I feel we have a definite responsibility to make our influence felt.

FIRST is the challenge that we have as Christian wives and mothers to make our homes laboratories where Christian principles can be practiced daily. With the gift of motherhood, God has permitted us to be co-workers with him in creating life and in helping family members develop into mature Christian individuals. No phase of Christian work takes precedence over this one in importance and in satisfaction in doing a good job. However, our responsibility does not end with our own loved ones. We need to be equally concerned with what our churches and communities are doing to strengthen Christian family life and to take our share in such activities.

THE second area is within the framework of the Christian Women's Fellowship itself. What a challenging year we have ahead of us! We are cheating ourselves if we each fail to read *Kingdom Beyond Caste, Progress Against Prejudice, Cross and Crisis in Japan, Bertha Fidelia,* and many other books on the current mission study list. It is not enough to attend a monthly C.W.F. meeting where one of these books is reviewed. What techniques can we devise to encourage all our women to read more? When we are informed Christians we become concerned and want to do our part in bringing Christ's message to a needy world.

What about the goal of two million dollars that we set for ourselves at Purdue? The realization of that goal can be possible only as each individual woman in each local C.W.F. takes seriously the command of our Lord when he said, "Go ye into all the world." I am quite certain that not one of the 3,500 women who were privileged to hear the testimony of dedication of the seventeen young people who were commissioned for missionary service at Purdue can ever again have an indifferent attitude toward the offering she places in her envelope at the C.W.F. meeting. She will be better able to visualize her offering as being translated by these young missionaries into the lives of the men and women they bring to know Christ.

As I write these words in August I am mindful that at noon on this very day three young families are sailing from New York for missionary service in Belgian Congo. Our own daughter, her husband and their two children are among them. As they join the numbers who are serving under the auspices of The United Christian Missionary Society in many sections of the world and in this country, let us remind ourselves that we have sent them to represent us and our Christ. It is our responsibility to give them the tools with which to work and to interpret what they are doing to those who are as yet uninformed or indifferent.

What greater incentive could we have for meeting our goal of two million dollars and for helping all our women get a vision of the challenge of world missions?

IN the third place, we have a responsibility to help women sense their relationship to the work of the total church. In our discussion groups at Purdue we were led to see that our responsibility does not end with having an office in the Christian Women's Fellowship, being a regular attendant at the Women's Bible Class, or teaching in the church school. Somehow we must help all our women get a picture of the work of the total church and a desire to be a part of it. What better starting place than to make use of the booklet, *Women's Place in the Total Church* by Samuel F. Pugh, in a general meeting of the Christian Women's Fellowship or better yet, in a special study group?

Especially symbolic of the fact that women have a responsibility for every phase of work in the life of the church is the forward step we have taken this year in our new relationship with Unified Promotion. Beginning July 1, 1957, the offerings of the Christian Women's Fellowship apply on the budgets of request of all agencies participating in Unified Promotion instead of being specified for The United Christian Missionary Society. It is essential that C.W.F. leaders be well informed about this new relationship and the reasons for it, so that they in turn may interpret it to members of their groups. The background of this forward step in our missionary endeavor was effectively presented by Spencer Austin in his article, "Christian Women's Fellowship—Welcome!" in the July-August issue of World Call.

As we enter into this year of emphasis on Missionary Education and Benevolence we have a real opportunity to share with the entire church much that has long been the concern of Disciple women. We will want to do everything we can to promote the emphasis, but we will likely find that we are most effective when we are part of a planning committee composed of all organizations within the church.

THE fourth area needing our attention is the movement toward greater unity among God's people. Disciples have the reputation of taking the initiative in many ecumenical ventures. And yet there are countless thousands of our women who are as yet indifferent as to how the effectiveness of the Christian gospel can be multiplied through the pooling of our efforts in such organizations as councils of churches and United Church Women. Christ prayed that his followers might be one "so that the world might believe." How can we expect the world to believe in our Christ when his followers have not yet learned to join hands in a common task? Let us resolve that the future will see more and more of our women taking an active interest in interdenominational projects.

It is my prayer and my dream that during the next four years Disciple women will wholeheartedly dedicate themselves to being more effective witnesses in each of the four areas mentioned above. Thus when we come together in the 1961 Quadrennial we can see that some of the seeds planted in the hearts of women at Purdue in 1957 are indeed bearing fruit. Let us pray for God's guidance as we work with him and with each other at the tasks just ahead.

*Mrs. W. K. Evans, Austin, Minnesota, is the newly-elected president of International Christian Women's Fellowship.

World Community Day
November 1

Disciple women will want to participate in the annual observance of World Community Day which is conducted by the United Church Women. Friday, November 1, is the date. The theme for this year's observance is "Bread, Freedom and Dignity."

Special materials for the observance are available from

Office of Publication and Distribution
120 East 23rd Street
New York 10, N.Y.

Echoes— *from Everywhere*

Asiatic Flu Causes Crisis for Mission Institutions in India

ASIATIC influenza provided a real crisis in India for schools and hospitals, causing acute shortage of medicines and accenting the need for more trained medical personnel.

Mr. and Mrs. Herman M. Reynolds, missionaries with The United Christian Missionary Society at Bilaspur, sent the following message in early August to the division of world mission:

"The influenza epidemic has been and still is raging in our area. Our hospitals are overflowing with flu patients. In Bilaspur, schools were not permitted to open.

"One of the school buildings—not a mission school—has been used as a flu hospital. Even though the mission hospital here has been overflowing with flu patients and half of the doctors and nursing staff have been down, the government has asked the mission hospital to send nurses to the flu hospital to help out. This we have done.

"We have put on extra help here and there and have had to use an immense amount of medicine to take care of the sick. In addition to this, some of the boarding children have come down with the flu, which has been an added expense to boarding."

Great-grandson of Barton Stone's Participates in Cane Ridge Program

A card from Mrs. L. W. McKinney of Muskogee, Oklahoma, adds to information carried in the September issue of WORLD CALL about the dedication services at the Cane Ridge (Ky.) Preservation Project.

Mrs. McKinney writes concerning the great-grandchildren of Barton W. Stone shown in a photo on page 3. She says that another great-grandson present was Harrell Biard, pastor of Checotah, Oklahoma.

"Mr. Biard sang a solo at the dedication service on June 30," she writes, "and wrote the litany used. Mr. Biard served as soloist for several years on a team with Jesse M. Bader, and they had an inspiring reunion at Cane Ridge recalling their evangelistic years. Mrs. Biard also was there."

M.C.I. Answers Questions Raised in Its Community

Ten years ago a medical officer left a report on my desk to the effect that in our area forty-two babies died of infant diarrhea each year. At the bottom of the report he wrote: "What do you propose to do about it?"

An answer had to be found to save these lives. The entire district was organized. One hundred and ten volunteers visited every home that year and every year after that, teaching mothers methods of prevention and control of this disease. Today, ten years later, the district is losing only nine babies each year.

Two years ago some hoodlums passing by in a car shot and killed a 17-year-old boy two hundred feet from M.C.I. We never had gang activity in the district before. The challenging question: "What are you going to do about it?"

With the cooperation of the M.C.I. board, a plan of attack was formulated. The most experienced social worker was assigned to work with the "corner society" boys who do not like anything or anybody. They are the youth going by the wayside. They need to be saved in more ways than one. An attempt is being made at M.C.I. to do just that.

—E. G. LUNA

Mexican Christian Institute
San Antonio, Texas

Fishing Is Difficult Task for Congolese

Many people think that fishing is fun. Well, the way the women in Congo do it, it is definitely anything but that. They go out during the dry season and dam up little pools in the swamps. Then they bail out the water with baskets to get the fish left in the bottom. Often groups of them camp out there in leaf huts for several days.

Mpumbu Malia, one of our women's leaders, went fishing. She was gone over two nights. She took with her a small child, too little to be left behind. On the day that her group was due to meet at her house, Mpumbu's older daughter came to me and said that her mother had not returned. She had left word that if she did not get back that we should hold the meeting at one of the other homes. Since it was then about time for the meeting, I went out to the school to tell the women there about the change. While I was there Mpumbu came plodding up the path with her fish, camping equipment and her baby. Although she was hot, dirty and tired, she wore a smile on her face.

I told her that we were having the meeting at the other house, but she wouldn't hear of it. She insisted that we come to her home. We went, twenty of us, and had a good meeting. How humbled I was! If I had been out camping and fishing like that for two days, would I have wanted to entertain twenty guests the minute I got home?

—MRS. A. C. CUPPY

Monieka, Belgian Congo

Classrooms Are "Bulging" At Colegio Internacional

As *Colegio Internacional* begins its thirty-eighth academic year its classrooms are bulging and many have been turned away for lack of space. We have about 770 students—460 in the primary and 310 in the secondary department.

The number of students who return to the school year after year gives us a great deal of satisfaction. Each year we welcome a considerable number of new students and this year they seem to be exceptionally good.

A goodly number of members of the different diplomatic missions in Asunción send their children to *Colegio Internacional*. There are children of the staff of the U.S. Embassy, the U.S. Point IV Program, the Argentine and Brazilian Embassies, and the recently-opened Japanese Embassy, as well as the children of representatives of the United Nations Technical Assistance Mission enrolled in school.

—PAUL ANDRESS

Asunción, Paraguay

Rural Mexican Churches Show New Strength

—Photo by Ella Huff Kepple

With the help of missionary Paul Kepple, a number of rural churches of Disciples in Mexico are gaining strength. Above, Mr. Kepple, right, assists Pastor José Medina of the Ojo de Gato church in carrying adobes. Workmen are moving the wall to make the patio larger.

Missionary Worship Service

Theme: *We Are the Family of God*

November

Brotherhood of Faith

Call to Worship: "There is one body and one Spirit . . . one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all." *(Ephesians 4:4-7)*

Hymn: "Strong Son of God, Immortal Love" *(Christian Worship: A Hymnal,* 349)

Scripture Reading: *Galatians 3:26*

Prayer of Faith: O Living and Loving Father God, grant us the faith that we need to sustain us as the family of God, bound together in a brotherhood of faith.

Provide us with the blessing of listening ears which can hear more good about our brothers than bad.

Grant us the powers of inquiring minds that refuse to form judgments or to promote actions which are based on tradition, sheer emotion, or limited facts.

Give us willing and courageous hands which will clasp those of our brothers in the exciting venture of developing a meaningful Christian faith in our time. Amen.

Silence: *If possible, have an instrument playing a verse or two of "Faith of Our Fathers" (Christian Worship: A Hymnal,* 348) *in the background.*

Leader: Faith belongs to the family of men. Paul wrote, "For in Christ Jesus you are all sons of God through faith." As Christians we endeavor to work a personal faith within this framework.

Witness No. I: Let me share a faith in Christ out of forty-two years of experience as one of his followers. I am Pablo Bringas *(pah-bloh bring gahs)*, minister of the church at Bangued *(bahn-gehd)* in the Philippine province of Abra *(ah-bruh)*.

Faith in Christ is a personal commitment. For me it meant following Christ against the wishes of my parents. Later I was able to win them to the Christian way.

True faith in Christ remains steadfast despite adversity. I learned this when our town was bombed by American aircraft on March 10, 1945. They were trying to wipe out four truckloads of wounded Japanese soldiers. Our church was the only building left standing. For more than thirty years our church had been dedicated to preparing Christian men who would be concerned with building a world of peace.

In the bombing I lost a grandmother, an aunt and two brothers. The remaining members of my family gathered in a rice field in less than an hour after the bombing. There, in spite of shock and sorrow, we reaffirmed our faith in Christ and his way.

Leader: Only men who are free to believe and free to seek truth can achieve an adequate personal faith.

Witness No. II: May I join in the testimony? In Mexico I am known as Señorita Luisa Garcia *(loo-ee-sah gahr-see-ah)*.

Faith comes through searching. I began my quest in a Sunday school class of the Christian church in Del Rio, Texas. I continued in a deaconess school in Mexico City. The more I thirsted, the more I was filled.

Faith comes through service. I never felt adequate to do the Master's work, yet God has worked deeds through me that I could never have done by myself. I have been a pastor, and later a leader of missions work among women. The more I have served, the stronger my faith has become.

Leader: All men are restless until they find a faith they can live by. The family of men is bound together into a brotherhood of seekers for such faith.

Witness No. III: Faith comes through following the leadership of Christ. I am Bongelemba Natanaele *(bohn-guh-lehm-bah nah-tah-nye-lay)*, and I speak from experience. I am now a pastor of the church at Bolenge, Africa. Christ has led me to this point of spiritual strength and service over a long, slow, upward climb.

Faith comes through association with others who are trying to follow Christ. I began to know this faith as a head waiter for a Congo missionary convention held in Bolenge. I continued to learn of faith as I chauffered Christians in my taxicab business. Later, opportunity came for me to attend the church in Coquilhatville. Finally I decided to secure an education at Congo Christian Institute.

Faith is catching. It can be spread through witness. As I caught it from the witness of people I met, so now I make my witness. My wife and I get joy from reading the Bible, praying, and eating together, although this is contrary to the traditions of our people. Many of our neighbors have been won to a faith in Christ through the Christian witness of our home.

Leader and Witnesses in Unison: Whether in the Philippines, Mexico, Africa, or anywhere else in the world, our common experience of Jesus Christ and his way enables us to realize that "we are all sons of God through faith."

Hymn: "The Church's One Foundation," *Christian Worship: a Hymnal,* 423, *first verse.*)

Offertory Prayer

Offering

Hymn: "The Church's One Foundation," *second verse.*

Missionary Benediction

—Mr. and Mrs. William K. Fox

In Memoriam

Robert H. Cowling, Aug. 2, Mt. Carmel, Ill. A lifelong member of First Christian Church in which he was an officer for 35 years and a teacher more than 50 years. He was a strong churchman with deep devotion for and commitment to his church. A memorial fund has been initiated by the CWF in commemoration of his loyal service. Mrs. Cowling served on the board of managers and the board of trustees of The United Christian Missionary Society for several years. Mr. Cowling with two older brothers founded the Cowling Company in 1907, with which firm he had been a partner for more than 50 years.

Mrs. Mary E. Collins, June 25, Poestenkill, N.Y. Wife of the minister, W. Stanley Collins. She was a member and study director of the CWF and was interested in all phases of church work.

Lucien H. Wagar, July 17, Poestenkill, N.Y. A lifelong member and active in all church organizations. The last charter member of the C.W.B.M. organized in 1886. Elder and teacher for more than 50 years. Also active in every helpful community affair. Age 85.

John William Jones, July 24, North Middletown, Ky. Chairman of the board of the North Middletown Christian Church and church school superintendent for more than 40 years. He was church elder for 40 years and served as treasurer of the Cane Ridge Preservation Project. Mr. Jones was a helpful adviser for the minister on many occasions. Together they visited every member of the church and every new family in the community.

Mrs. Maggie Hatfield Henderson, Mar. 20, Louisville, Ky. She was a member of the Antioch Christian Church and was loved by all. Age 79.

Mrs. May C. Adcock, July 31, Campbellsburg, Ky. For 67 years she was a devoted teacher and leader in the Campbellsburg Christian Church. Age 82.

P. H. Welshimer, Aug. 16, Canton, Ohio. Since 1902 when he became pastor of First Christian Church, he has been dedicated to the task before him. He served even beyond the church. He filled speaking engagements across the nation and in foreign countries. He preached his last sermon on June 2. Age 84.

Mrs. Agnes Loyd, July 29, Stigler, Okla. World Call Secretary of First Christian Church. She passed away after an illness of five weeks. She was a good Christian woman and a very conscientious worker. She is missed very much.

For Adult Mission Study

Theme
Christ, the Church, and Race

NOVEMBER

What Are We Doing?

These Words for the Leader

YOU have been asked to lead the program for your next meeting, and someone has handed you the program pamphlet, "Program Five: What Are We Doing?" You are not quite sure where to begin. This page is designed to help you.

In previous programs on this theme you have discussed some of the situations which cause tensions between the racial groups in your community; you have studied the teachings of the Bible with regard to race relations; you have talked about pronouncements the church has made about race relations; you have discussed doors which have opened to minority groups in your community. Now you are ready to talk about what we, as a church, are doing in this area.

Plan for Worship

You will want to plan with the worship leader so that worship and program together create a pleasing whole. Decide together whether the worship should come before or after the program. The worship service, which was written by Mr. and Mrs. William K. Fox of St. Louis, Mo., is on another page in this magazine. Plan a simple worship setting, in keeping with the theme.

Perhaps your worship leader prefers to create her own worship service. Remind her that the theme we are following during this study is "We Are the Family of God" and urge her not to depart too far from it. The specific theme for this month is "Brotherhood of Faith." You will both want to remember that the act of sharing is a part of the worship experience.

Tie in with Last Month's Study

Did your group, in its discussion last month, keep a separate list of "Facts to be Verified"? If so, the first thing on your program this month should be the report of the investigation.

This program, "What Are We Doing?" is planned in two sections. The first section involves a study of several churches which are interracial. All the material necessary for this section is included in the leaflet. An additional story is given on this page.

The second section involves a discussion of how a church gets to be a non-segregated church. To guide the discussion, a list of questions is included. It is suggested that the group break up into small units. This makes it easier for everybody to talk seriously and freely.

Questions

1. *WHAT MAKES A CHURCH AN INTEGRATED CHURCH?* Are these integrated churches? A church serves a Caucasian congregation in the morning and a Spanish-American congregation in the afternoon . . . a Caucasian church has some recently-arrived-from-Europe members . . . a Caucasian church welcomes Orientals and Indians but not Negroes . . . a Negro church welcomes Asians and Orientals but not Caucasians . . . a Caucasian church welcomes Negro, Oriental, Mexican, and Indian members but does not invite them to serve in positions of leadership. . . .
2. *IS A CHURCH A SEGREGATED CHURCH JUST BECAUSE IT HAS NO MEMBERS OF ANY OTHER RACE?* Are there other races living in the neighborhood of the church? If not, why not? Would they be welcome?
3. *WHAT IS OUR OBLIGATION IN THIS MATTER, AS CHISTIANS?* Is it enough that we be willing to accept members of other races if they come? Or should we be taking an active part in preparing our church to open its doors to all people?
4. *HOW CAN THIS CHURCH* (that is, the church of which I am a member) *BECOME TRULY A HOUSE OF WORSHIP FOR ALL PEOPLE?*

This Church Really Believes in Christ's "Come *all* ye—"

The Michigan Park Christian Church in Washington, D.C., became an interracial church in the following manner.

The evangelism department undertook to reach as many of the people as possible living within one mile of the church. A letter was prepared by the department, inviting persons to the church, and many hundreds of copies were distributed door to door. This was followed by a special edition of the church paper, *The Messenger*. It was mailed to hundreds of homes, using the telephone listings.

It was in response to this invitation that the first Negroes (two women) visited the church. It was later learned that some of the Negro residents of the community who received these materials were hesitant to respond because they were not sure that the church realized that the invitations had gone to Negroes as well as whites. But since the first visitors were welcomed in the same manner as white visitors, and they were invited to participate in the coffee hour after the service, other Negroes were encouraged to come.

The evangelism department and the minister followed up all those who signed visitors' cards at the morning services.

The first Negroes to indicate a desire to unite with the church were a man and his wife who made their initial confession of faith and were baptized. Their two sons have since been baptized.

A member of the evangelism department, who shared with the minister in some of the calling, said one night as they left the well-appointed, attractive home of a Negro family, "Oh, if only more white people could get to know Negroes like that as persons! Making these calls has changed my whole attitude. I used to think of Negroes as all being cast in pretty much the same mold—and an inferior mold at that. Now I see them not only as Negroes, but as persons. Take that woman in there. She's not only a physician, she's a real musician. That was Chopin she played for us, and played it beautifully!"

"Learn to see one another as persons," writes the minister of this church. "There's the key, no matter what our race may be."

The Messenger

Michigan Park Christian Chur

Special Edition

South Dakota Avenue and Taylor Street, N

AN INVITATION WHAT I

The Messenger is published monthly by the Michigan Park Christian Church. The present edition is a special one for the purpose of telling prospective members about the church. It is an invitation to attend our services and, for those who can find it in their hearts to do so, to jo in the work of Christ.

This special edition of the church paper carried the invitation to join the church. It also carried a map showing the location of the church, a statement explaining how to accept the invitation, and brief statements concerning the history and beliefs of Disciples of Christ.

Youth and Missions

Too Good to Miss

TIME is fleeing; leaders of youth fellowships are busy; and the best period for studying "Christ, the Church, and Race" is hurrying past.

Whether your fellowship has not yet begun the study or is in the midst of it, here is a checklist for you of possibilities too good to miss. Don't settle for minimum benefits from the study. Try to make it yield a maximum of rewarding experiences for the youth in your group.

1. Have you become familiar with the best in materials? Have you seen the order blank of youth items on this theme and read the description of each? Here are some pieces which you will not want to miss: *The Broken Mask*, the new interdenominational film, which lifts up the feelings and problems of youth; *Sense and Nonsense About Race*, a booklet which uses pictures and direct, appealing text to make clear the similarities and differences between races; units on the theme in *Fellowship* and in *PM Pack* for 1957-58; *Chi Rho Fellowship Studies Christian World Outreach* and *CYF Studies*, booklets with suggestions on materials and procedures—and with worship and recreation material ready to be incorporated into programs; *Many Races—One Brotherhood*, which outlines the program of our brotherhood for improving relationships between races.

2. Has your youth fellowship participated in an interdenominational youth meeting on this theme? This page in the September issue offered a number of suggestions. Has your fellowship made any real effort to help its members come to know well any person or persons of another race?

3. What has your fellowship done in the realm of service because of the study and reading which has accompanied it? Has it shared stories, plays, pictures or worship services with other groups in the church? Have members volunteered to help with some local social service project which would benefit people of a minority race? Has your group discovered what projects in better race relations C.W.F.F. helps to support? Is it giving to C.W.F.F.?

4. Have you related the *Books Are Bridges* reading program to the race relations study? You may check, on the list of reading books, the titles which would contribute to the understanding of people of various races. Each list—the junior high and the senior high—has a number of these. Through them you may see the importance of keeping up with developments in the area of race relations through reading, listening and observing through the years ahead.

—Mareta Smoot

Chi-Rho Conference in Mexico

WE called it a Junior Mountain of Light Conference and on the whole it was a great success. In our quarter of a century of conferences in Mexico, never before was there one held in our region.

Twenty-four intermediates attended — three from the church in Colonia Centenario, two from Charcas, and one from the village of Laurel. The rest were from Center Church in San Luis Potosí. Two active intermediates who recently passed out of the intermediate age but not the group were added to the staff to enable them to attend. Sounds like a small conference. But it wasn't! Everybody came to visit and to share our activities and food. It was a very social affair, and also an evangelistic campaign in disguise.

Our conference was a cooperative. Don Emilio lent us his orchard. Not only did he let us have space in which to hold our conference, but he opened his heart to us as well. It is a lovely place at the edge of town with two swimming pools for irrigation purposes, many fruit trees, alfalfa, acres of flowers and vegetables, and a big family of friendly people who studied and worshiped with us.

Mrs. Camacho lent us a coal-oil stove which was set up under the big fig tree with a cane brake to shelter it from the wind. Dona Carlota, who cooks breakfast for the poor children who eat in Center Church, came out to be our cook. The young folks of Center Church formed our teaching staff. The ones who weren't working came out to visit. So many of them had never seen a conference!

Sr. José Medina, pastor of the church of Colonia Centenario of San Luis Potosí, was director of the conference. Sr. Daniel Lopez de Lara was one of the planners and brought out each evening one of the men from the Bible Agency campaign for the sunset hour talk—a man from Cuba, one from Argentina, and a man from Mexico City. When the fourth "Distinguished Stranger" on the program failed to appear, Sr. Lopez de Lara had to take his place, much to the delight of the campers.

Mountain of Light Conference let us use their equipment and Paul Stone brought it over. The campers slept in two tents, cuddled close because the nights were cold even though the days were very hot. Our kitchen and dining room were under one huge fig tree. One pool was kept at our disposal and served as a place for cleaning ourselves, our dishes and everything else, as well as for fun.

There were lovely shady nooks for classes. This year they were The Life of Jesus, Men Inspired by God, Jesus and I, Paper Folding, Carpentry, and Sewing.

We had morning watch by an acre of daisies, sunset service in the midst of alfalfa, and good-night around a campfire. We were alone for the first but for the other two we were joined by members of our campers' families and also our host and his relatives.

San Luis Potosí is very pleased with its first conference and hopes that regional intermediate conferences will become traditional. Cost of travel plus differences in school schedules have prohibited our intermediates from attending conferences.

—Ella Huff Kepple

Our World Fellowship Youth Meet (WFYM) poster this year depicts the Church as the focal point for our youth activities. Gathering in the church, our young people will study about the needs of people around the world. They will gain new insights into the possibilities for world service. When they return home to carry out what they have experienced, they will work in the same atmosphere, the church. We hope that the experience will help to make the youth program in the church a more realistic one.

—H. Gray Russell

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Book Chat

(*Continued from page* 14)

Temple on *Nature, Man and God,* given more than two decades ago. In the meantime, some of the items which concerned man at that time hold but little interest for our day. On the other hand, new challenges of the Christian faith have matured, such as dialectical materialism of the Communist order, the Freudian psychology, and modern logical positivism. In addition, the last twenty years have marked the maturing thought of such intellectual leaders as Niebuhr and Tillich. So Dr. Trueblood thinks we have need of a new and objective look at religion as a whole.

His competency stems from a keen mind, a disciplined intellect, a willingness to meet the genuine issues, and an unusual clarity of statement. While not intruding his own judgments on the discussion overmuch, one would say that the book is written from the viewpoint of a realistically liberal-minded Protestant.

Books Mentioned in Book Chat

THE INTERPRETER'S BIBLE, Volume 12. New York and Nashville. Abingdon Press. 817 pp. Price, $8.75.

THE TWO CITIES, by John A. Hutchison. New York. Doubleday & Company. 190 pp. Price, $3.50.

PHILOSOPHY OF RELIGION, by David Elton Trueblood. New York. Harper & Brothers. 324 pp. Price, $3.75.

WE WITNESS TOGETHER, by Robert T. Handy. New York. Friendship Press. Price, $4.00.

A story of the development of cooperation in home missions from around 1900 to the forming of the National Council of Churches.

DETERMINED TO LIVE, by Brian Hession. New York. Doubleday and Co. Price, $3.50.

Here a remarkable story is told by a Church of England clergyman and producer of religious films who discovered in America that he had cancer. His condition was so hopeless that a number of surgeons refused to operate. Persisting, he found one surgeon who operated. Determined that he would live, the author wrote part of the book from his hospital bed, fearing that he might otherwise forget much that he felt urged to tell. His thoughts about life and suffering and reliance on God—*plus* reliance on the best of scientific knowledge—combine to make an interesting story. Not the least interesting is the zeal with which he has set out to advise and encourage other cancer victims.

THE HOLY BIBLE FROM ANCIENT EASTERN MANUSCRIPTS. Translated by George M. Lamsa. Philadelphia. A. J. Holman Co. Price, $12.50.

A translation of the Peshitta, the Authorized Bible of the church of the East. The translator is an Assyrian scholar.

Book of the Month

THE CHRISTIAN AND HIS AMERICA, by Gerald Kennedy. New York. Harper and Brothers. Price, $3.00.

The Commission on the Promotion of Christian Literature recommends to Disciples of Christ *The Christian and His America.* This new book by Gerald Kennedy is recommended for October reading by Raphael H. Miller, Jr., of Evansville, Indiana.

In commenting on the book, Mr. Miller says:

"Disciples have had a special interest in the writings of Methodist Bishop Gerald Kennedy ever since his stimulating lectures at the International Convention Assembly in Portland in 1953. This book lives up to the same high standards of interest and insight we came to expect from him then.

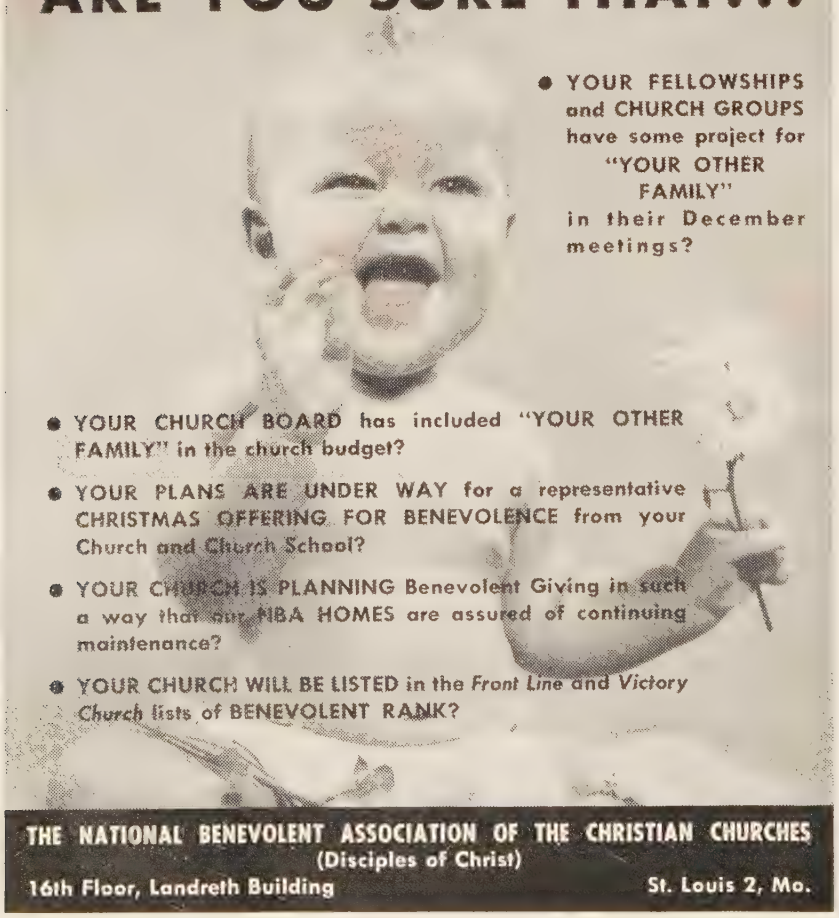
"The theme of *The Christian and His America* concerns the underlying problems of our time and the individual Christian's responsibility for them. He presents no high-blown philosophical analysis, but in a down-to-earth manner gives us an understanding of ourselves and our nation. My copy is underlined and check-marked in every chapter."

Publications Received

THE KING IN HIS BEAUTY, by Miles Lowell Yates. Greenwich, Conn. Seabury Press. $2.25.

A FAITH FOR THE NATIONS (Layman's Theological Library Series), by Charles W. Forman. Philadelphia. Westminster Press. $1.00.

UNDERSTANDING THE NEW TESTAMENT, by How-

ARE YOU SURE THAT...

• YOUR FELLOWSHIPS and CHURCH GROUPS have some project for "YOUR OTHER FAMILY" in their December meetings?
• YOUR CHURCH BOARD has included "YOUR OTHER FAMILY" in the church budget?
• YOUR PLANS ARE UNDER WAY for a representative CHRISTMAS OFFERING FOR BENEVOLENCE from your Church and Church School?
• YOUR CHURCH IS PLANNING Benevolent Giving in such a way that our NBA HOMES are assured of continuing maintenance?
• YOUR CHURCH WILL BE LISTED in the *Front Line* and *Victory Church* lists of BENEVOLENT RANK?
THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCHES
(Disciples of Christ)
16th Floor, Landreth Building St. Louis 2, Mo.

ard Clark Kee and Franklin W. Young. New York. Prentice-Hall, Inc. $7.95.

Understanding the Old Testament, by Bernhard W. Anderson. New York. Prentice-Hall, Inc. $7.95.

Man's New Hope. A Religious Approach to Foreign Aid, by Justin Wroe Nixon. New York. The Church Peace Union. 50 cents.

Selections from the Journal of John Woolman. Arranged and edited by J. Manning Potts. Nashville, Tenn. The Upper Room. 15c; 10 for $1.00.

A Book of Contemplation, by Dagobert D. Runes. New York. Philosophical Library, Inc. $3.00.

The Three Worlds of Albert Schweitzer, by Robert Payne. New York. Thomas Nelson & Sons. $3.50.

Existence Today, Vol. 1, $1.50; The Lutheran Heritage, Vol. 2, $1.75; and Life in Community, Vol. 3, $2.25; by Harold C. Letts. Philadelphia. Muhlenberg Press.

The Last Book of the Bible, by Hanns Lilje. Translated by Olive Wyon. Philadelphia. Muhlenberg Press. $4.50.

God with Us, a message for Christmas by J. B. Phillips. New York. Macmillan Co. 35 cents.

Evangelism for Tomorrow, by Charles Templeton. New York. Harper and Brothers. $3.00.

Why Go to Church. A frank inquiry by Truman B. Douglass. New York. Harper and Brothers. $2.00.

Job: Poet of Existence, by Samuel Terrien. Indianapolis. The Bobbs-Merrill Co. $3.75.

I Have Spoken to My Children. A one act play for verse chorus, by Darius Leander Swann. New York. Friendship Press. 10 for $1.25.

Filmstrips: From the Church at Nishio, by Leo Kofod; Our World of Happy Differences, by Ashworth-Orton; Growing As World Friends, by Grace Storm Towers. New York. Friendship Press. $5.00 each.

The Privilege and Power of Prayer, by Gladys Z. Brist. New York. Exposition Press. $2.50.

Who Am I? by T. O. Day. New York. Exposition Press. $3.00.

Audio-Visual Suggestions

Sharing Is Fun is a new release in the "Our Children" series of Family Films for children and parents. Jimmy desires a puppy and gets his parents' permission to buy one when he can earn the money. With the help of a new neighbor boy his age, Jimmy gets the puppy and learns the joy of sharing him with Chuck, his friend. The film is planned for boys and girls ages 8 through 12 and is designed to help them develop Christian attitudes toward sharing with others. It will serve as a good program to stimulate discussion among parents and others who work with children. 16mm sound; 15 min.; B&W; rental, $5.00.

None for the Road is a recent release by Young America Films showing the effect of alcohol upon driving ability. It compares ability of three young men to drive an automobile when one drinks heavily, one drinks only beer, and the other refuses any alcoholic drink. The film includes dramatic scenes of activity of young people, and laboratory scenes show effects of varying amounts of alcohol on rats used for experimental purposes. The film reveals heavy evidence for non-drinking. 16 mm sound; 17 min.; B&W; rental, $4.00.

(Films available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri.)

The Church Serves Its Aging

(*Continued from page* 12)

of birthdays and wedding anniversaries. The minister, Peter M. Macko, or group members, conduct devotions. There is music, generally by guests, and singing, readings by group members, audio-visuals, and perhaps a discussion. Occasionally there is a guest speaker. Retirement and fifty-year certificates of church membership are presented. Handiwork and crafts are displayed. The Christian Youth Fellowship has made table favors. The group is sponsored by the Christian education committee and home department. Mrs. Betty Coughenour is director.

The Golden Age Club of Union Avenue Christian Church, St. Louis, Missouri, is being reactivated. It formerly met for afternoon tea, once a week, nine months a year. The membership included elderly persons residing in near-by nursing or convalescent homes. There were programs and tours to interesting places in the city. The reorganized club, sponsored by the department of Christian education, is the first step in a program for aging persons, reports G. Curtis Jones, the minister.

Senior Circle Formed

Several years ago, following a Church and Community Clinic, conducted at the University Christian Church in Seattle, Washington, a Senior Circle was formed. This group of elderly persons meets twice a month, except in the summer, at the church. A number of non-members of University Church share in the fellowship, according to John Paul Pack, minister. Members of the group bring their lunches which they eat together. The program consists of music and a guest speaker. This group occasionally visits interesting places, riding in a bus furnished, with driver, free of charge, by the King County Deputy Sheriffs' Benefit Association.

A day-center program for older people, called the Senior Citizens' Group, began about four years ago at Central Christian Church, San Antonio, Texas. A day-center provides the aging with social satisfaction and a means to expand their interests. Personal dignity and self-respect, so important to older persons, are fostered. There are now six or more day-centers in different San Antonio churches. Some older persons go daily to the church that has made its facilities available on that day. This indicates a need for this type of program.

Most Participants Are Retired

Those who participate in Central's day-center are mostly retired. Non-members as well as those within the church's fellowship are included in the group. The center is directed by the membership development department under the leadership of Paul T. Thompson, minister of evangelism and membership for Central.

The program, attended by thirty-five to fifty each Friday, begins about 8:30 A.M. as the aging persons arrive at the church. There is a readily accessible private entrance to the room set aside for the day-center. They play table games such as

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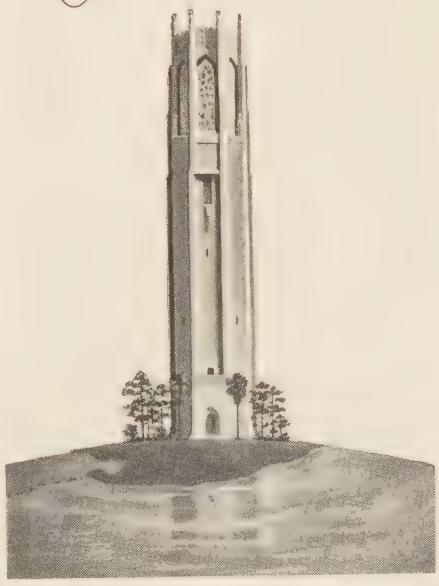

WORLD CALL

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AT ALL BOOKSTORES

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Publishers of THE INTERPRETER'S BIBLE

canasta, bridge, dominoes, Scrabble, checkers, and chess. *"The older persons themselves decide what they want to do,"* says W. Earl Waldrop, minister. He considers the program of "great value to older people who are unattached and lonely."

Perhaps the most outstanding development for older people among Disciples anywhere is a housing project in Denver, Colorado. Especially planned for older Disciples, in their sixties or beyond, it is based on the Federal Housing Administration (F.H.A.) provision for housing and care. Denver Disciples are probably the first group in the nation to take advantage of the opportunity for financing such housing.

The F.H.A. is interested in this kind of housing. Through provision #207, the F.H.A. guarantees a forty-year loan covering ninety per cent of the project's cost at three and one-half per cent interest. More than a year ago, Denver Disciples withdrew from an interdenominational project, chiefly because it was impossible to obtain sufficient land zoned for multiple dwellings. Fifty Disciples had paid $600 occupancy fees for apartments. This $30,000 made it possible for the Disciples to buy a well-located small plot already zoned for multiple residential construction.

Plans Submitted for Bids

Architectural plans, recently submitted for bids, provide for a six-story apartment structure, with an elevator, to accommodate sixty-six apartments. Central Christian Church, Denver, will have thirty-nine apartments and the other Christian churches of the area, twenty-six. The remaining unit will be for the manager and program director.

There will be ten two-bedroom apartments, twenty-seven one-bedroom apartments, and twenty-nine buffet apartments. They will rent, with utilities included, for $65.00, $55.00 and $42.50 per month respectively. Each apartment will have a kitchen, with refrigerator, stove and garbage disposal unit. Washers and dryers, and storage room, will be available. There will be a first-floor assembly room with facilities for meetings and purposeful leisure-time activities. There will be no central dining room, and no hospitalization services will be provided.

People Can "Share Their Lives"

The idea of the structure, says Kelly O'Neall, Central's minister, "is not just to provide a place for older people to live, but to make a place where people can be entirely independent and share their lives with other people of their own age." The "people are full of enthusiasm" for the building, he states, and "many of them have the same kind of eagerness with which young people start their first home."

Two congregations, the Woodmont Christian Church, of Nashville, Tennessee, and the Crown Heights Christian Church, of Oklahoma City, provide voluntary services for older persons.

Woodmont's Christian Women's Fellowship has formed a social service division. The support of members who could contribute time and service to welfare activities was enlisted. More than 100 persons responded. One of several projects is visiting nursing homes for aging persons. Pastor Frank F. Drowota is a member of the board of the Council of Community Agencies.

A wide variety of activities for older persons is a consistent part of the regular ministry of compassion at Crown Heights Church. The homebound aging members—twenty to thirty now out of 1,900 members—are visited weekly. Transportation to church is provided when needed. A deaconess checks on all welfare cases each week.

C.W.F. Women Visit Home

Twenty-five different C.W.F. women visit the Oklahoma Home for Mentally Ill at Norman month after month. They take fruit and other gifts, present programs, and entertain the patients. The Victory and Homemaker Classes of the Sunday church school visit the Salvation Army center to aid in various ways. Young people of the church lead singing, conduct devotionals, and take gifts to local homes for the aging and nursing homes. In addition, church representatives attend meetings of the city's Golden Age Club. They conduct programs, read the Scripture, and provide medicine and occasionally, refreshments.

Crown Heights Church has given about $8,000, including a 1957 station wagon, to the new Oklahoma Christian Home at Edmond. Material gifts include bed and towel linen, garden and workshop tools, food, and a power mower. The church's giving to benevolence maintenance in 1958 is being increased from $600 to $2,100. The constitution and by-laws of the church definitely provide for benevolence as a basic concern.

Soon after the Oklahoma Christian Home opened this past April, about twenty of the residents were honored in a Sunday morning church service by Crown Heights. These older persons sat in a reserved section and were recognized, taken to dinner and warmly welcomed. "Our church was honored to have these good people," says J. Clyde Wheeler, minister.

Classes Serve Aging

Several adult Sunday church school classes in First Christian Church of Tulsa, Oklahoma, provide for welfare needs of older persons in the classes and congregation. This is done regularly through worship, study and social activities, as well as by rendering whatever care a case requires. Certainly the homebound are not neglected. These classes are represented on the church-wide education committee. The Men's Bible, Loyal Women, and Good Cheer classes are mainly composed of older people.

The education committee, of which M. M. Hargrove is chairman, is studying the possibilities of through-the-week activities for older people, particularly the large number of retired people in the church. Fred Harris, staff advisor to the membership development committee, is coordinating the developing program for older people with the total church program. He says the "church is taking good care of many of its older members but is perhaps neglecting some."

This Tulsa church gave $12,000 towards erection of the Oklahoma Christian Home. During the same year it gave more than

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$3,000 in regular benevolence maintenance support. There are four members from the congregation in the new Edmond N.B.A. home and the applications of several others are now being processed.

Hallie G. Gantz, minister, believes that when a person retires in good health he "can render the church much greater service." A retired layman is chairman of the church's membership development committee. Another heads the nominating committee which interviews all nominees personally. An additional one, in charge of the benevolence offering for the Married People's Class last Christmas, raised more funds than ever before for this cause.

The challenge of older persons to the churches is twofold:

1. It is an opportunity to aid the normal person, beyond sixty-five—retired more often than not—to continue to be useful to church and community. Just because he has retired, or reached the age of sixty-five, is no reason for his church to let him cease his usefulness.

2. Also, it is an opportunity to provide, or help to do so, facilities and services for those in whom the aging processes—disease and malnutrition, poverty, social isolation, and personality deterioration—have made inroads.

There are numerous services for the aging these days. Churches, fortunately, are becoming aware of them. They include foster placement of older people, homemaker services, counseling, and family case work. Also, there are group work services in which the aging make their own contributions. Among these are clubs, volunteer community service, day centers, and study courses in hobbies, investments, recreation, worship, crafts, and other resources for more purposeful living.

When problems or cases arise among older persons which appear to be beyond a church's understanding or resources, it is possible to obtain assistance from public welfare agencies. Every congregation, therefore, should have some of its members, or staff, acquainted with the services of community welfare agencies and institutions. Churches and welfare agencies should refer problems and cases to each other for mutual assistance.

In Tulsa, knowledge in First Church of the needs of two of the church's elderly women who are ill came *first* from a public welfare nurse. The staff minister promptly notified a women's class and the chairman of the benevolence sub-committee. Consequently, some church woman has assisted the couple with shopping, preparation of meals, cleaning, transportation, and other needs in the home. The minister also helped one of the women to establish her birthdate so as to obtain public welfare assistance.

Suggestions for Churches

In summary, the multiple services for the aging mentioned in the preceding paragraphs suggest that churches should:

1. Realize that the cost of adequate care and services for older persons is minor indeed when compared with the mental and spiritual uplift which they receive.

2. Use the accumulated wisdom and experience of the elderly in planning and conducting programs and services for them in and through the church.

3. Provide every possible opportunity for the aging to mix and associate with younger people. Nearly all older persons prefer some association with young people.

4. Offer to provide transportation regularly for older people to attend church functions. A church representative should take the initiative in offering the means since some people are modest and will submit to inertia and so neglect to request transportation.

5. Use dynamic psychology in all possible services and care to strengthen the will of older people so they can overcome restlessness and boredom—both psychological disorders—and become more useful to themselves and others.

6. Operate a program and provide services for older persons on a flexible basis. All welfare care should conserve and lift as it seeks to develop sound Christian personalities.

Functional Church Manual

A revised edition of the basic guidance manual, *A Functional Church Organization,* by Willard M. Wickizer, is available from the Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri. The manual discusses the principles of the functional organization and gives details of the work of departments and committees.

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New Church in Kotmi

Indian Villagers and American Visitors Share in Observances Opening Building

By LETA MAY BROWN*

Members of the church in Kotmi assemble before the building. —Photo by Brown

ON Wednesday, April 17, I recorded in my diary the following: "Today will go down in the history of the Kotmi (India) church as a memorable day."

When the pastor's help committee first talked about our Easter program, there was one subject to which everyone kept reverting. "Let's have our Easter services in the new church," they would say.

I had to answer, "The church is not finished. The window panes are not in. The stained glass windows are not ready and won't be for several months. The almirah wood doors are not made. There are several things yet to be done, and we are absolutely out of money."

Then, as if an answer to our prayers, we received several gifts that helped us pay off the deficit and that left us with a small balance. We immediately started the carpenters to work putting in the windows. We felt that, even with much work yet to do, the church could be used during Passion Week.

We did not have a proper cornerstone laying ceremony when the walls were going up, but we have left a place where we can put in the cornerstone some day. Now we feel that we cannot have a real dedication for our new church until everything is completed—probably in October or November.

But, at least, I gave in on the Easter service and we had a furniture moving session and a "dedication" of a sort on Wednesday of Passion Week. We had a moving service in the lovely new church.

Shortly before Easter week our India Mission was privileged to have as guests Dr. and Mrs. Gaines M. Cook of the International Convention. They came at a time when it was quite possible to get visitors out to Kotmi. The road was "jeepable" and the jeep was "roadable." So I met the afternoon train on which they arrived in Pendra Road, personally conducted by missionary Herman Reynolds. They were whisked promptly out to Kotmi under the promise that we would get them back for dinner in Pendra Road.

Our program was to have them see the entire Christian community. We had planned a tea under the big mango and

*Miss Brown is a missionary in India with The United Christian Missionary Society.

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"jamun" trees by the bungalow. Everyone came and was introduced personally. Mr. Reynolds, who knows the Kotmi people so well, gave an item of interest about each person. Then we drove the Cooks around the village in the jeep to give them an idea of how the village was laid out—the homes, the bazaar, the school, the boarding home, the dispensary, and of course, the new church.

There was quite a crowd following us when we entered the new church. Dr. Cook stopped just inside the large front door and looked around. It was new and fresh and clean—so new that some parts were yet unfinished. He was silent, and all of us who followed were silent also.

Then he spoke. "Now this *is* a church," he said. "This is the House of the Lord." He walked reverently to the front of the nave. He looked toward the right wing, then to the left; he went up the two steps of the pulpit. He paused again and looked around.

In that pause I spoke. "Dr. Cook, will you pray God's blessing on this his church in Kotmi?"

And so, raising his right hand, he invoked God's blessing on the new Kotmi church building. Every word spoke of a great depth of reverence. And reverence was given by each listener, although there were not more than a half dozen in the church who could understand English. There was no one there who did not feel that a great blessing had been bestowed upon our little church by the presence of this leader and his wife.

Young Stewards

Theme Set for Education Week

ARE we helping our children and young people to grow in their understanding of Christian stewardship? Do we merely pass the collection plate or do we have a program that will develop creative Christ-like giving of time and talent as well as money?

These are questions that churches all over America are asking themselves during Christian Education Week September 29-October 6. The observance is sponsored by the National Council of Churches.

"Leaders in the churches often fail to realize that children and youth are actually living as Christians and not merely 'preparing to live' as Christians at some future date," asserted the Rev. William J. Keech, New York, chairman of the Christian Education Week committee. "Young people today begin to live their own lives at an early age. While still in 'knee pants,' they are making their own decisions in social life, school activities and vocations.

"And they have the money to do it, their own money," he declared.

The Gilbert Youth Survey last fall indicated that sixteen million teen-agers between the ages of 13 and 19 had an average annual income of $531, four times the figure of twelve years ago. Another study of 5,000 teen-agers disclosed the larger allowances from parents and more teen-agers employed at better salaries.

It is estimated, Mr. Keech said, that 800,000 young people have steady year-round employment, 4,000,000 have vacation work, and 4,500,000 have part-time jobs during the year. More than one boy out of three has an after-school job and four girls out of five do some kind of work for which they receive pay.

"What do they do with their money?" Mr. Keech pointed out that the Gilbert Survey showed millions of youths buying their own cars, phonograph records and fountain pens. Only goal of 25 per cent was car ownership. In another survey, he said, contributions to church and charities were listed by only 5 per cent of girls 11-13 years old, 2 per cent among the 14- to 16-year-olds.

A National Council of Churches study, "Youth Look at the Church," recently made known that many young people feel that the church has not given them adequate stewardship education, provided them opportunities for significant service to the church, or made provision for them to share in general church program planning.

"Adults need to realize the many contributions which young people can make to church planning," Mr. Keech noted. "It is when young people take full part in church

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life, from planning to completion, that they achieve a sense of participation and are receptive to the ideas of stewardship in the Christian sense.

"The 1957 Christian Education Week emphasis, 'Learn to Give—Give to Learn,' is designed to help parents and church school leaders focus their attention on Christian stewardship," he noted.

"Christian stewardship," he stated, "is the practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God, to be used in his service, for the benefit of all mankind in grateful acknowledgement of Christ's redeeming love. It is practicing the principle that, having received our lives *from* God, we should use our lives *for* God.

"Churches should utilize all channels for reaching children, youth and adults with training in this phase of Christian life," Mr. Keech added.

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Hungarian Situation

Ordass Reports Improvement

THE church situation in Communist Hungary shows "steady improvement," Bishop Lajos Ordass, Primate of the Hungarian Lutheran Church, told a news conference on his arrival in New York recently.

Asked whether there are prospects for "complete religious freedom" in his homeland, the 56-year-old churchman, who spent twenty months in prison for alleged foreign currency manipulation, at first answered "no comment" and then added, "We are working for it."

Bishop Ordass said that a gradual improvement in the Hungarian situation began when the Communists began their de-Stalinization program almost a year before last October's abortive revolt.

Since then, he said, not only the Lutheran but all denominations in Hungary have experienced a gradual improvement in relations with the state authorities. He said they had been able to expand their work, especially among youth.

Religious instruction classes organized by the churches are permitted in Hungarian public schools, but parents must make formal application.

Asian Challenge

Indian Leader Warns Churches

A LUTHERAN leader from India has warned that the Christian church cannot sit idly by in the face of the revolution sweeping Asia and let the Orient become Communistic and atheistic.

Rajah B. Manikam sounded the warning in addressing a public meeting in connection with the third assembly of the Lutheran World Federation, held recently in Minneapolis, Minnesota.

He said there was a revival in Asia of ancient faiths and at the same time an increase of atheism, materialism and humanism, since "with the spread of the Communist ideology the belief that religion is an opiate of the people is gaining ground, especially among the student classes and workers in industries."

Bishop Manikam pointed out that the great majority of Christians are in the Western Hemisphere. Of the hundreds of millions of people east of the Suez, he said, only a small percentage are Christian—perhaps 40 to 50 millions out of 1,200 millions.

"In spite of the fact that Christianity has been preached in the East for many centuries, the stark and tragic truth is that so little of the East is Christian today," he said.

Bishop Manikam described the revolution in Asia as one "the equal of which

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the world has not yet seen." He said that "the French and the Russian revolutions are dwarfed in comparison with the changes taking place in Asia and Africa."

"Never before have so many millions of people taken part in such rapid and radical social upheaval," he said, "and it is impossible to understand it unless one sees it as a social revolution affecting every aspect of society—political, economic, social and religious.

"It is a revolution of the people, of the masses who are demanding political independence, economic justice, social equality and religious motivation of life."

Millions Gain Independence

Nearly 700 million Asians have gained political independence during the past decade, Bishop Manikam said, and now "the future of Asia depends in large measure upon the success of the programs of economic development undertaken by these new nations which seek a middle way between the extremes of unrestricted private exploitation and totalitarian control.

"On this depends the effective answer to communism," he said.

At the same time, he stressed, Asia is experiencing a "gigantic process of revolutionary change" in its cultures, and the church "can and must play an important role to create not only a classless, casteless society but also an interracial one."

Above all, the Indian bishop said, "It is in Asia that Christianity has got to come to grips with non-Christian religions."

"New Lease of Life"

"Instead of fading out of the picture, the ancient religions have now taken on a new lease of life," he said. "They are challenging the exclusive claims of Christianity. Islam is carrying forward a vigorous campaign, especially in Africa. Buddhism is now becoming aggressively missionary. Hundreds of thousands are becoming Buddhists in India today."

To counteract this spread of non-Christian religions, Bishop Manikam called on Christians to increase their evangelistic efforts in Asia. But he warned that "Christian programs among people everywhere must be sufficiently comprehensive to serve the whole man in every aspect of life and relationships."

Do You Believe in Missions?

Businessman Learns How Missionary Dollar "Pays Off"

By THOMAS M. GILTNER*

THE minister never knows who is in his congregation on Sunday morning. He only knows that he has a fine group of people and he would enjoy talking to each one individually.

It was a very pleasant surprise on a recent Sunday to discover in the congregation a friend of long standing who now lives in New York. This gentleman has made a success in the business world, having served in a top executive capacity of two of America's largest institutions. He is now serving in a brand new program of merchandising, attempting to further international understanding through business. His firm sends him to the Orient several times a year.

Over a cup of coffee we had a very brief visit, and he told me some of his experiences in Hong Kong and in Japan and other places. I think one of the biggest shocks he received was the realization, to use his own words, "I never knew that missionary work paid off."

"We hear so little about Christians in China," he said, "and even less about Christians in Japan." I couldn't help but wonder as he made such statements whether he had ever heard of WORLD CALL.

He said, "I suppose that I'm just an average American businessman. I can remember giving my pennies in the old Parkland Church, as a boy, on those Mission Sundays. Today I would love to talk to any doubters in this country after what I've seen in so much of the Orient."

To quote him again, "Recently in Hong Kong I was privileged to attend a dinner given in honor of my associate there. He was born in Swatow, China, and moved his business to Shanghai. He was brought up as a Christian by his fine Christian teacher. She sat next to me at the dinner. She had spent her entire life teaching boys like my friend. They barely escaped with their lives from Shanghai when the Communists took over in 1949. Their only asylum was Hong Kong, as it has been literally for hundreds of thousands of other Christian Chinese.

Rears Children as Christians

"My friend is raising five wonderful children as Christians. He tells me that there are many thousands more in Formosa who are being raised likewise. I suppose if anyone had asked me I might have thought that there were a few thousand such people, but I had no idea that there were so many and that they were so persistent in their beliefs. I have met so many fine Christian people and have watched some of the Christian ministers who are doing such a wonderful work in those countries. I have been simply amazed. The missionary dollar pays off. The only trouble is we didn't invest enough."

So you don't believe in missions? The testimony of my friend is but the testimony of everyone who takes time out to see. The pittance we have invested through the years in the missionary enterprise has paid the greatest dividend of any money Americans have invested. And no money invested in the Kingdom of God has given any greater dividends.

Mr. Giltner is minister of the Douglass Boulevard Christian Church, Louisville, Kentucky.

C.O.'s Back Belief with Action

One Hundred Young Mennonites from United States Spend 49-hour Weeks in European Relief Projects

By OMER ANDERSON*

THE military might of the United States and America's will for peace are both dramatically represented in the same German city, Kaiserslautern, in the Rhineland. Here are concentrated American nuclear weapons and jet fighters for the European continent and here, too, are the Mennonite headquarters for American Conscientious Objectors working in Europe.

One hundred young men from twenty-five states are engaged in four projects in Germany, one in Austria and one in Greece organized by PAX (the term by which the Mennonite organization is known). In Vienna a unit is helping to rebuild a Protestant parochial school; in Greece the King and Queen recently paid warm tributes to C.O. units working as farm hands in isolated northern villages. In Germany they are helping to resettle more than 12,000 Mennonites who fled East Germany in the wake of Soviet occupation, 5,000 of whom lack housing. PAX provides most of the labor force, and the ten per cent thus saved on construction is contributed as a down payment for these homes in behalf of refugees who can, later, carry long-term mortgages.

The majority of the 1-W's, as Conscientious Objectors are classified, come from well-to-do American farming families and have had at least a high school education. They work as laborers for a minimum of two years without receiving pay, and their families usually provide the required $1,800 for the keep of one man. They must be at least 18½ years of age, they may neither drink nor smoke, and they lead a rigid life with a back-breaking 49-hour work week. Most of them have had no previous experience in the building trade but they learn quickly to become skilled masons, carpenters, brick and tile layers, and electrical workers. German foremen usually direct construction work and local firms fill specialized contracts.

PAX Housing Developments

PAX-built housing developments have risen at Backnang near Stuttgart, Wedel near Hamburg, Berchterdissen near Bielefeld, and Enkenbach near Kaiserslautern. At Enkenbach the housing project was started in May, 1953, with full crews able to build the basic structure for large four-family residences in less than six weeks. On week ends the workers have occasionally used U.S. Army facilities, such as basketball courts and gymnasium.

Last summer military residents at Enkenbach frequently played softball with a 1-W team, which, as one observer remarked, was probably the finest example of good will and tolerance seen anywhere. Such relationship depends on the fair-mindedness of local commanding officers and on the spotless reputation of the C.O.'s. The labor crews live in the first house of the development under construction, and an older unmarried volunteer woman acts as cook, housekeeper and housemother for them until they move on.

Work Not Confined to Europe

PAX relief and rehabilitation work is not confined to Europe, however, and there are Mennonite projects in South America, Asia and Africa. One is under way in Tenes, Algeria, scene of the tragic earthquake which recently destroyed entire communities.

There are approximately 200,000 Mennonites in the U.S., 45,000 in Holland, 7000 in West Germany, 2500 in Switzerland, 2000 in France, and about 20,000 in Russia, who emigrated there from Prussia in 1770. They are a fundamentalist, conservatist Christian sect who do not accept divorce, are hard-working and prosperous, and are faithful churchgoers.

Commenting on PAX work, Dwight Wiebe, its director, said: "In order to share our conviction, one must be willing to prove himself by example: working harder and enduring more. Otherwise our stand in the eyes of the world would not be justified."

*Mr. Anderson is a correspondent in Bonn, Germany, for World Around Press.

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Dear World Call Reader:

You who are regular readers of WORLD CALL, or perhaps I should say of this column, will recall that from time to time reference has been made to gift subscriptions to such places as public libraries, doctors' offices and hospitals where the general public would have access to WORLD CALL.

A letter from *Mrs. Carol L. Capps* of First Church, Salem, Oregon, relates an interesting experience she had with gift subscriptions "from a very thoughtful lady who subscribed to WORLD CALL in the name of the two local hospitals for use in their main waiting rooms."

Mrs. Capps continues, "When time came to renew these subscriptions, I called the hospital and asked if they were putting out the magazine and if it appeared to be used. The answer I received was most gratifying. The superintendent told me that not only was the magazine in use, but its appearance indicated that it was read a great deal. He also commented that it was a very fine magazine . . . excellent for browsing or more lengthy reading as the occasion permitted."

Mrs. Capps was wise in consulting the superintendent before renewing, for it is well to know that WORLD CALL would be acceptable to the librarian, doctor or whoever else might be concerned. However, I have never known of a subscription being turned down.

Oddly enough, closely following Mrs. Capps' letter came one from a friend who was quite disturbed that he had not found WORLD CALL in the religious reading room of the public library in one of our largest cities. I was surprised, for I know some of the churches in that area have sent WORLD CALL to the library. A check revealed that none is being received there now.

It is understandable that such subscriptions are sometimes allowed to lapse. The donor forgets when the subscription is due to expire, and the recipient isn't likely to call and ask if the gift is to be repeated! So the subscription dies a natural death. Has that happened in your community? And yet a surprising number of them are renewed by the recipients. WORLD CALL is attractive and readable, and when it shows evidence of being read, professional people recognize it as an asset. Churches and church groups render a real service to their community when, with a gift subscription, they make WORLD CALL available to those who find it necessary to spend time in waiting rooms. Of course, it goes without saying that it should be in public libraries.

The next time your World Call secretary needs one or two subscriptions to complete a club, why not suggest some gifts to libraries, doctors and other professional people? Or maybe you would like to be the donor. It is an idea worth considering, don't you think?

Sincerely,

EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Gain Reported in Church Membership

Figures Show 3,000,000 Increase During Year—62 out of Every 100 Americans Now on Roll Books

CHURCH membership in the United States reached a new high of 103,224,954 in 1956, a gain of slightly more than 3,000,000 over the previous year. This means that 62 out of every 100 Americans of all ages are members of a church or synagogue.

A century ago only 20 out of every 100 Americans were church members. In the past generation span of thirty years church membership has doubled, while the population has risen 40 per cent.

The statistics are from the *Yearbook of American Churches for 1958*, published by the National Council of Churches on September 15.

Of the grand total with religious affiliation there are 60,148,980 Protestants, 34,563,851 Roman Catholics, 5,500,000 Jews, 2,598,055 Eastern Orthodox, 367,370 Old Catholics and Polish National Catholics, 63,000 Buddhists, and a total of 20,000 Moslems.

(The Roman Catholic Church considers all persons who are baptized, including infants, to be church members. Most Protestant church bodies count only those young people and adults who have attained full membership, all but a small minority of these being over thirteen years of age. The two major exceptions are the Lutheran bodies and the Protestant Episcopal Church, which now are reporting all baptized persons.)

The figures are based on official reports provided by 258 religious bodies of the 268 reported in the *Yearbook*. The one notable body not reporting was the Church of Christ, Scientist. A regulation of this church forbids "the numbering of people and reporting such statistics for publication."

Benson Y. Landis, *Yearbook* editor, said the figures give fresh statistical evidence that the tide of interest in religion—at peak levels in this country since World War II—appears at the present time to be rising still higher.

According to the *Yearbook*, the major religious bodies have developed in about the same relationship to each other during the past fifty years. Thirty years ago, 27 per cent of Americans were Protestant; today the figure is 35.9 per cent. Roman Catholics were 16 per cent of the population a generation ago; today they represent 20.7 per cent.

Of the 258 separate church bodies which reported, 82 account for over 98 per cent—or over 101,500,000—of the total church membership.

Last Column

The Heart or the Liver

WE love the Lord with the heart, but the Karré people of French Equatorial Africa love him with the liver. The Conob Indians of Guatemala love him with their stomachs, and the Marshall Islanders in the South Pacific love him with their throats.

But do all these different words—*heart, liver, stomach* or *throat*—make any difference in the meaning of love? Not in the least. The words may change but the message is the same. It is for this reason that the message of the Scriptures can be communicated into all the different languages of earth. Though we may say, "I press toward the mark" (Philippians 3:14), and the Navajo Indians say, "I run with my mouth open," it is one and the same message which goes forth.

—EUGENE A. NIDA
American Bible Society

A little boy was saying his bedtime prayer in a very low voice. "I can't hear you, dear," his mother whispered.

"Wasn't talking to you," said the wee one firmly.

A Christian's Concern

No man can call himself a good Christian who is not a good neighbor and who is not concerned for the problems of society. The ideal saint keeps open house and the life of the world breaks over him. Like his Master, he lives where anybody who needs him can get at him. In other words, he is not so busy trying to become divine that he ceases to be a human. He is a saint because he is a citizen. He is a child of God because he is a son of man.

—JAMES I. VANCE
The City Church

An epitaph in an English churchyard reads:

"What I spent that I had;
"What I saved that I lost;
"What I gave that I have."

—*The Link*

Whoever eats the bread that another has reaped and kneaded is under an obligation to his brother and cannot say he owes him nothing. The poorest of us has received from society much more than his own single strength would have permitted him to wrest from nature.

—EMILE SOUVESTRE

The Blame

Man is inclined, when in the wrong, to lay the blame on someone else. He is like the small boy who was standing on the cat's tail. The mother, hearing the terrible outburst, called from an adjoining room, "Tommie, stop pulling that cat's tail!" Tommie yelled back, "I'm not pulling the cat's tail; I'm only standing on it. He's the one that's doing the pulling."

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